

THE PENSIVE

Mans Practice.

THE SECOND PART.

OR

The Pensive Mans Com-
plaints and Comfort.

Treatise most necessary
for such as are any way
afflicted.

in which they may reape most
sweete consolation and com-
fort, as wel by sweete and fami-
liar most godly directions, as also
by comfortable prayers in
whatsoever cala-
mities.

Written by L. N.

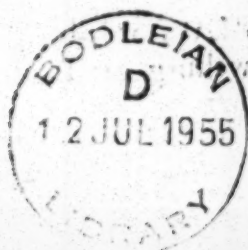
PSALME 34. 10.

are the troubles of the righteous but
the Lord deliuereth him out of all.

LONDON.

Printed by I. W. for Iohn Oxen-
bridge dwelling in Paules
Churchyard at the signe
of the parrat.

1599.



TO THE
RIGHT VERTV.

ous, & of singular good

Hope, M. Robert

Nicholson.

*Citizen and Merchant Adventurer
of London.*



When I enter in-
to the cōsidera-
tion of the ma-
nifold curtesies,
which of long time I haue
found in you, I cannot but
study the meanes how to
shew a gratefull minde for
the good, receyued of you,
that I may answer the opi-
nion of *Sophocles*, that a mā
is to remēber him often of whō
he hath receyued curtesie and

A 2

plea-

The Epistle

pleasure. But when I enter into account of mine ability how & by what meanes this rule may bee vnviolably performed, I finde that mine inwarde desire is often eclipsed with contrary effectes, and the windes of worldly happines cannot yet so raise the sayles of my inwarde zeale, as that the ship of my grauity shoulde ariue at the port of your expectatiō fraught with such outward shewe, as may make it apparant how rich I am in good will towards you. But what? Is all loue cold that is not loden with giftes? No, it is as a cloude that neuer passeth without dew.

Dedicatorie.

dew. And howsoeuer you
haue found or cōceiued in
outwarde shew, yet my in-
warde good mind is quai-
led neuer. And for the
more manifestation of the
inuisible hart, I reach forth
this poore pamphlet with
a willing hand, hereby te-
stifying, that I forget not
how well you were like to
deserue many yeares since,
when in your yong yeares
and mine, you were wholly
Dedicate to the study of
Grammaticall rudimentes.
Prognosticating then how
your affections would bee
inflamed, how many waies
qualified with laudable
studyes, tending to the at-
chuing

A 3

The Epistle

chiuing of vertue, the most
glorious ornamēt of men.
The vertuous man onely is
free & happy, were he not
onely in the Pensive mans
plight, tossed with misera-
ble troubles, but in *Phala-*
ries bull, and the man de-
stitute hereof, is a bond-
man and unhappie, had he
the riches of *Cræsus*, the
Empire of *Cirus*, & the glo-
rie of *Alexander*. There-
fore sith that the Almighty
hath indued you with tem-
porall, seeke the eternall ri-
ches, the supernall wise-
dome & vertues that make
onely happy, & that guide
& lift vp the minde to that
happye and immutable
know-

Dedicatorie.

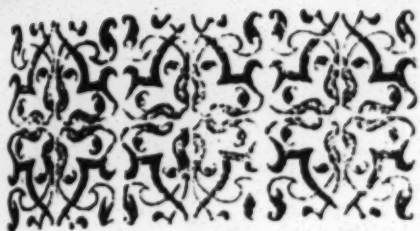
knowledge that concerneth the Maiestie of God. The contempte whereof bringeth vppon men a cursed ignorance. But he that truly imbraceth it, can neuer be to much cast down in aduersitie, nor lift vp beyond measure in prosperity: whereunto also this Poore Treatise tendeth, as a refuge for the poore in whatsoeuer distres, which I haue compiled, partly for mine owne comfort in the time of my long sicknesse, partly for the good of such as are in affliction & misery, being the lotte of the righteous. And hauing thus simply in the interims

The Epistle Dedicatorie.
of my other busines (dete-
sting Idlenes) finished the
same, I present it vnto you
as a mite, to counteruaile
the greatest waight of
your highest de-
seruinges.

Yours no lesse than

his owne

Iohn Norden.



To the Reader .



Haue not (good Reader) compiled this simple peece of worke to delight the worldly mind, but the inward soule of him that is anie way afflicted. And if it bee thy portion, whatsoeuer thou bee, disdain not to take view hereof : it may raise in thee patience in thy troubles; and patience shal make that burthen easie which otherwise wil presse thee down to dispaire. I haue had experi-

A s

ence

To the Reader.

ence of deepe crosses and this
hath beene my comfort, that
Though many be the tro-
bles of the righteous, the
Lord deliuereth them out
of al. Ther was neuer any left
helples that trusted in G O D.
Therefore though thou bee
deeplie touched with troubles,
saint not, but flie vnto the
Lord, who sheweth himselfe a
helping Father to such as call
on him. And be not dismayde
at the multitude of sorrowes,
& afflictions though they flow
upon thee as the waues of the
sea; for as Christ commanded
a calm of a most tempestuous
sea, so can he asswage whatso-
euer crosses. There are many
comfortable Treatises concer-
ning

To the Reader.

ning this matter, & a bone as
the sacred Bible is as a garde:
fully furnished with infinite
examples of Gods favorable
protection, reliefe & comfort
in calamities, where thou
maiest gather approved salues
for whatsoeuer sore & medi-
cines for euerie maladie yet
if this poore pamphlet may
but in the least measure com-
fort thee, I shall reioyce. I
haue contriued it after so fa-
miliar a manner, that I know
the afflicted cannot but allow
it, like it, & take profit by it,
though the learned are fur-
nished with gifts so far excee-
ding my poore talente, that
they neede it not, neither the
rich, and such as flow in the
pleasures

To the Reader.

pleasures of this life, but the
poore that hunger and thirst
for their saluation in Christ,
whose portion it is to tast of the
deepest calamities; they delight
onely in such labours as may
comfort them in their tryals.
Therefore (good Reader) ac-
cept this my good will, which
would affoorde any trauell to
procure thy farther com-
fort. Fare thou well in
Christ our onely com-
forter.

Thine in Christian

good will,

I. N.

R Repleat with welch,
 craue right dispose of Ioue.

O On whome depend,
 by whome each creature liues

B Bend all your thoughtes
 to spirituall thoughtes aboue,

E Elsewhere no where.
 true treasure any giues,

R Run on in time
 a crowne is surely won,

T The worldes delight,
 makes richest die vndone.

N Now is the time,
 to gaine the perelesse wealth,

I In which shall rest
 no cancre nor the rust,

C Compound of nought,
 a simple for your health.

O Onely it dures,
 whē earthly trash comes dust,

L Large is your store,
 your vertues equalize

S So shall your stocke.
 be trebled, and in fine,

O On highest blisse,
 shall you sit with the wise,

N Nurst in Ioues lap,
 to loue your thoughts assign.

P
M



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pol
be
C
can
Com
for



I
THE
PENSIVE
MANS COMPLAINT
and Comfort.

Hope.

How is it with thee
man? I haue seene
thee long time verie
heauie, as though
thy soule were cast
downe, and that thou hadst no ioy.
I haue noted thee so long in this
sorrowfull and pensue plight, that
I thought it were not amisse to
rouse thee bp a little, and to search
the cause of thy griefe, that if it bee possible, thou maiest find ease, and
bee refreshed with new comfort. hee that is
Cell mee therefore what is the in heauie
cause of thy griefe? Is it sinne, or nes should
some notorious crime? Or is it haue some
want, ponertie, losse of goodes or motion to
friends cal him to.

a confide-
ration of
the cause.

friends, or anie other outwarde
crosse that toucheth thee so neare.
Tell me simply, feare not, I am
thy friend.

Pensiue man. I haue heard you,
and would gladlie aunswere you,
but that my case requireth so long
a discourse, I feare it will be too te-
dious for you to heare, and too
griuous for mee to report.

Hope. Stand not vppon these
tearmes, I am at leasure and can
afforde time to heare, for thy com-
fort. And therefore speake briefly,
and to the purpose.

Euerie
Christian
should be
at leysure
to doe
good to
his bro-
ther.

Pens. I can not deny your de-
sire, for that it may bee the prou-
dence of G O D hath sent you for
my consolation: And therefore I
will bee bolde to say what I feele,
and content me with what I shall
finde. And where you demande,
whether the cause of my sorowe
be for sinne, or for some outwarde
crosse, I can not but acknowledge
that sinne is the ground of all my
sorow: Inasmuch as I became
accursed for it before I was born,
and I haue so multiplied the same
by mine actuall filthinesse, that it
hath

Sin is the
Originall
of all sor-
row.

hath drawne downe vppon mee, a
most heauie swaight of iudgement,
and an intollerable burthen of af-
flictions. Which now lye so heauie
vppon mee, as vnlesse I should bet-
ter them to some, and so receiue
inwarde or outwarde comfort, I
by no meanes can long vndergoe
them, but must needes faint, and
so fall moze grievouſlie. And there-
fore, for asmuch as I hope you
are heere, that the Lord hath sent to
repaire my comfortes, if you will
giue patient hearing, I will vnfold
vnto you the state of my present
discomfortes.

Hope. I pray you say on, bee
not dismayde, and the moze plaine-
ly thou declarest it, the moze shall
thou ease thy selfe inwardly: And
the better shall I knowe how to
applie things fitte for thine infirmi-
tie. Thou needest not to be ashamed
to reueale howe God correcteth
thee, for his dearest children in
that point haue gone before thee.
And David was not ashamed to
say, that hee was cast downe and
that the Lord had deeply chasti-
sed him, neither did Job blush to
recount

It easeth
the heart
to reueale
the griefe.

recount his miseries befoze men. And therefore hast thou warrant to vnfold thy calamities, for thereby may grow thy comfort: Speak on boldly, and lay forth thy complaint openly.

Pensiue. Oh then, I woude that all that feare God, hearde my lamentable complaint, as well as you, to see who coulde bee offended thereat, and not rather duellie consider my sorowes, and weigh what great grieve is in my soule. But sith it is expedient for mee to speake, I will speake, in hope that the utterance of my griefes may in some measure ease the Pensiuenes of my soule. I am a miserable man, that is the summe of myne estate: a man full of wretchednes: I tast of deepe affliction, and no man careth for my miseries, none affozdeth mee comforte, I am a man bitterlie cast downe, and none affozdeth the help of his little finger to helpe me vp, a man desolate, fedde (as it were) with the bread of bitterness, esteemed of lesse value then an earthen

earthen Pot-shearde lying on the
 dunghill. not worthy (as it see-
 meth) to bee taken by for any vse:
 I may bee compared vnto a dead
 dogge, thought vnfit for the soci-
 etie of men, a man suddenly sat-
 ted in conceite, with the vnsauery
 head of pleasing promises, neuer
 tasting the relieuing foode of per-
 formance, whereby I am brought
 low: and therefore my wonted
 frendes and kinsmen flie from
 mee and forsake mee, as they did
 Paule. They stand a farre off as
 if I were become a monster vnto
 them. There is not one standeth
 a sound freend vnto me, but most
 maliciously say of mee: The Lord
 of heauen is become his enemye. Pouertie
 Thus they censure me by reason is a heauy
 of my pouertie and afflictions, as crosse, it
 the Barbarians did Paule, at Mi- alienateth
 leta, who deemed him a wicked both frēds
 man, and a murtherer. for that a and kins-
 Wiper, a beast deadly venomous, men.
 caught him by the hand. But alas
 what of their iudgement: the Lord
 of heauen seeth and iudgeth, and
 I care not for the iudgement of
 man, the world wayneth with the
 weale=

I. Tim. 4.

16

wealthie, it praiseth onely the pro-
 sperous: the poore and oppressed
 men it reiecteth, as if they were
 bastardest of the earth: and there-
 fore no meruaile though I be rack-
 ed, rent, and miserably tormen-
 ted with the tongues of the wicke-
 ked, considering that I am base,
 losse, poore, wretched, pensiue, and
 full of aduersities, whose portion
 is, in this life to bee despised: and
 therefore naturall reason saith, a-
 las, why should I liue in this di-
 stresse? why rather should I not
 wish for death? and why shoulde
 I not reioyce, if the graue were
 prepared for me? for why? I haue
 no peace, no quiet, no rest, no com-
 fort, no aide, no strength, no friend,
 or helper, but on all sides trouble,
 sorrow within, and miserie with-
 out: Therefore are my songs tur-
 ned into sighes, my recreation is
 weeping, my meate is mourning,
 and my drinke teares: why should
 I not then indeede say with the
 Prophet Ieremie, whome the Lord
 sanctified in his mothers wombe?
 why did my mother bring mee
 forth, to beholde with myne eyes
 the

the laboures and sorrowes of the
 world: nay. I. whome my mo-
 ther conceived, and brought
 forth in sinne, may crie out, woe,
 woe is mee: and vnto my mother,
 why brought she mee forth a childe
 of bitterness and sorrow: why did
 I not end my dayes as soone as I
 was borne: why was I receiued
 into my mothers lap: why did she
 feede and nourish mee: why did her
 pappes giue me sucke, to liue in
 such distresse and miserie: why had
 not the place of my conception
 bene my graue, and the place of
 mine euerlasting aboad: the should
 I haue been as though I had not
 been at all. Oh, why was I not
 transferr'd from my birth, to bee
 buried: Then should I haue
 bene preuented of these miseries:
 Then should I not haue beene
 so burdensome vnto my Pa-
 rentes, and a grieue to them that
 brought me vp. It had been good
 for me (I say) if I had learned a
 manfull trade, when I entred in-
 to letters, or that the Plough had
 bene my booke, and the goade my
 penne. Oh that my dayes past
 were

were to be recalled againe, or that
 I could redeeme the time that I
 haue loſt, that I might learne to
 liue, or that my daies had not
 complete one yeare, that I might
 haue learned firſt to die: Oh that
 I had in theſe dayes of bitterneſſe
 a fountaine of water in my head,
 I could finde cauſe ſufficient to
 poure it out in teares. I may ſay
 with Iob: Let the day periſh
 wherein I was borne, and the
 night wherein it was ſaide, there
 is a manchild conceived. But he
 was iuſt, I vniuſt: my ſins haue
 betrayed mee, my guiltineſſe hath
 accused me, I ſtand arraigned and
 condemned in my ſelfe, and by my
 ſelfe, of ſufficient matter to deſerue
 a greater iudgement againſt mee,
 then I am able to beare: my God
 whome I haue offended, hath
 founde me out in my ſecrete euils,
 mine vnknowne wickedneſſe hath
 hee ſearched out, and hath taken
 iuſt occaſion to whippe mee for my
 faultes, and now I finde it true
 which that almighty Iehoua pro-
 nounceth of himſelfe, that he is a
 ielous God, a God that cannot a-
 bide

hide his children to gad astray, The Lord
 and therefore he reclaimeth such as punished
 he hath a loue vnto by crosses and his chil-
 corrections, thereby manifesting dren, be-
 his wpath and displeasure against cause hee
 sinners. In regard whereof hee af- would
 flicteth me on all sides, and my mi- reclame
 sies and calamities increase, yet them fro
 liely, euen as though my God sinnes.
 had decreed bitterly to ouerthrow
 me: But will the Lord absent
 himselfe for euer: and will he shew
 no more fauour: is his mercy
 come gone for euer: doeth his
 promise faile for euermore: Hath
 God forgotten to bee mercifull:
 hath hee shut vp his mercy in dis-
 pleasure: I haue long cryed, and
 he heareth not: long knocked, and
 he openeth not: long sought, and
 had no comfort. To whome shall
 I complaine then: I haue long
 and many dayes, and that with
 instant sute and humble petition
 cryed vnto man, euen for the per-
 formance of his promise. but alas
 to no ende, the issue of all my hope
 is the beginning of dispaire. yet in
 all these miseries, I thinke vppon
 God, & yet am troubled and cross-
 sed

sed notwithstanding, I pray day-
ly, and yet is my soule full of hea-
uines, which maketh mee weary
of my crying, my throte is dry,
mine eyes fayle while I waite on
my God: Oh wretched man that
I am, whome all comfort seeme
to forsake, and on whome all cre-
atures seeme to frowne: the very
earth seemeth to denie mee such as
shee largely giueth to other, re-
fording mee no portion as it were
in her, no not the bredth of a foot.
I am worse then the Sparrow
that hath her being in the house
toppe, more base then the Fox
that hath his caue in the earth
without hyde. But what shoulde
I complaine of this. Christ my
deare Saviour was in the same
case, who was Prince of all, and
therefore shall. I grudge at such
thinges, being worse then a ser-
uant: No, but as I was homeles
seruant to labour, and not to land:
So by my labour I indure paine
inue, and yet I lacke: I lacke the
ground of my calling, I lacke
my vocation after the best manner
I can, and water it with mon-
strous

Christ
seemed
poore in
this life.

mye godly care, and euen with
 sweate, yea often with teares, but
 receiveth little increase: I sowe
 much, but bring in little: I earne
 wages, but I seeine to put it in a
 broken bagge, so that I see that
 neither is hee that planteth, anie
 thing, nor he that watereth, but all
 is in the Lord that giveth the in-
 crease. I haue stood in the mar-
 ket place of the worlde, readie to
 worke in anie mans vineyarde, I
 haue beene hyred, and can not re-
 ceive my pennyp for my labour, ha-
 ving wrought the heate of the day:
 my laboures are simple and honest,
 painefull and expedient, and are
 not without glorious commenda-
 tion of the prudent, yet they pro-
 fit not as other mens: I see ma-
 ny with lesse endeuoure flourish,
 and I fall, manie with as slender
 gifts, triumph, yet am I troden
 downe, I see many reioyce & sing
 of their gaires, gotten by lesse in-
 dustry, yet I sigh to see my fruite
 lesse toyle: many flatter and are
 embraced, I waide simply and am
 rejected: yea, many through small
 desert are richly rewarded, yet am

All prof-
 per as they
 are blest
 of God.

Vaine
hope and
delay
mighty e-
nemies to
a quiet
minde.

After many rich promiſes ſent
away emptye.

Two things aboue the reſt haue
broken & back of my comfort, vaine
hope and delay, they haue forced
me to hunger, & not to get where-
with to feed me, to want and haue
not to be releued. So that I ſee
that feare and ſorrow and mour-
ning, weeping, and teares, muſt be
the reward of al mine indevoutnes.
I reſt as it were vpon a totte-
ring & broken wall : colled to and
fro with the violent ſtoundes of
moſt cruell miſeries. The handes,
that ſeemed earſt to holde me vp:
are now ſhoztned oꝝ ſhrunke vp,
the lips that ſpake in my behalfe,
are ſhut vp in ſilence, oꝝ ſpeake a-
gainſt me : I am forſaken of all I
am as water caſt out and ſpilt on
the ground, which can not bee ga-
thered vp againe : I am clad with
care, & couered with reproach, and
mine enemies reioyce to ſee it, they
clap their hands for ioy to ſee ſuch
ill ſuccesse of my labour. This is
the man (ſay they) that tooke the
Lord for his God, who boasteſt of
his hope, the end whereof is miſe-
rie,

110. Oh what shall I say in these
 most miserable crosses? Hath the
 Almighty no respect vnto mine
 offering? Doth hee not regarde
 the wordes of my complaintes,
 Is there no place with him for
 my prayers, shal I alwayes crie &
 neuer be heard? Shal I be alwaies
 like the Doe that could finde no
 place for the sole of her feete? Shal
 all my dayes passe in miserie? Oh
 wretch that I am, whither shal I
 conuey my selfe: what course shall
 I take? To whome shall I make
 my moane? To the wealthie? To
 the hard hearted monyed men? Al-
 las, dayly experience hath founde
 them the mother of a poore mans
 estate, they haue eaten vyppema-
 ny, they haue deuoured the herie
 mitrasses of men with their cruel-
 tie and they haue consumed mee,
 who haue sought their aide: Yet
 not to haue therewith to feede
 daintly, not to spende prodigallie
 nor to goe gorgeously, but euen to
 sustaine my selfe, and manie little
 ones, whose tongues without food
 would cleaue to the rofes of their
 monthes, whose howling and weep-
 ing

Men mo-
 nied sel-
 dom com-
 fort the
 poore.

ping. whose lamentable cries, and
pitteous moanes, if there be not to
sustaine them, who can heare, and
not lament: who can see it, and not
sigh: who can consider it, and not
consume with griefe: In this di-
stresse what shall I doe: I seeke
frendes and find none, such as be-
fore were ready to receiue me into
their bosoms when I was in pro-
sperity, now see mee & say nothing,
vnilesse it be in the way of reproch.
The strong neede not the hande of
another to holde him by: but the
weake: the whole needeth not phy-
sicke, but the sicke: the rich want
teth not help but the poore: but the
strong is aided, the whole hath

The pre-phicke, and the rich is holpen;
posterior but the weake goe to the wall, the
course of sicke are forsaken, and the poore
the world perish: This is the lot of our
time. Unhappie is the man, and
the man that haue experience of
these things. *God will say, that*

Experience experience is the mother of wisdom:
she mo= some of folly: but I say, it
sherof too is the mother of too late repen=
tance, the daughter of vain hope,
penitance't be nurse of despair. Now to the
end

end that my fall may be the rising
 of some falling and to the end that
 my misery may bee as a caueat to
 others crossed. I cannot but speak
 the more, though I can not
 speake what I feele: for the fyre
 of mine afflictions burne within
 mee, & the smoake of my contempte
 breaketh forth as the smoother of
 a furnace, my reproach is as a bea-
 con on a hill top, scene far & neare,
 and yet my ruine reckoned as the
 fall of a sturned sticke: many sit &
 sing, Hee is fallen, he is fallen: But
 ye that stand take heed least ye fall,
 for sicke is fragile fortune, the re-
 puted father of your flourishing
 estate: The almightie exalteth and
 bringeth low, he depriueth men of
 promotion, and againe setteth them
 aloft: How sayeth the rich man
 that I sit and sing, and shall not
 sorrow: How sayeth the healehie
 man & strong man, I wil eat and
 drinke, I will passe the time and
 be merrie, I shall not be sicke: how
 sayeth hee that hath no we manie
 frendes, I neede not feare, for I
 haue inough to helpe mee when I
 neede: And when I want, they

Ye that
 stand take
 heed least
 yee fall.

There is
 no certai-
 ty in any
 estate,

will supply. Alas, my selfe might
 haue thus flattered my selfe, and
 indeede, I did too much till I
 was ouertaken suddenly, and
 then was the sudden change the
 more grievous. Againe how saith
 the poore, the sick, the enuied, and
 hee that is in any sorte crossed? I
 am lowe and cannot rise, I am
 weake and cannot trauell in myne
 affaires, I am enuied and cannot
 escape danger: I see that this al-
 so hath his change, and therefore
 as it is a foolish thing to flatter
 our selues in felicity, so is it great
 weakenes to distrust in aduersitie.
 and yet alas when I haue thus
 preached vnto others, I my selfe
 can hardly digest mine owne coun-
 sell, but as one apter to perswade
 then to be perswaded, I linger in
 a most wearisome life: and the Al-
 mighty God knoweth when and
 how to mitigate mine evils pre-
 sent, and hee can turne away the
 dangers to come, wherent I do
 quake for feare what wil become of
 me, and when I call to minde my
 estate past, when I recount the
 time that is gone, that yeeldeth me

A mans e-
 state cer-
 taine, is to
 be prefer-
 red before
 a better
 yncertain,

a con-

a contented reliefe of all thinges,
 and when I doe consider howe I
 was besotted with a vaine hope
 of better thinges, rashly loosing the
 best, comparing it to my present
 wantes, I cannot but stagger in
 conceite, and reele to and fro in
 heart, to thinke of the weakenesse
 that was then in mee. But alas
 what is this: this is but the in-
 crease of new sorrow, and addeth
 nothing vnto my quiet: and there-
 fore will be content to dwell in mine
 eases, and embrace these crosses,
 untill it please the almighty to re-
 turne againe in loue. In the mean
 time I will liue as a Pellican in
 the wilderness, and like an Owle
 in the desert, at whose vglye shape
 all the fowles therein gaze and
 make admiration: May I shall be
 shut vp as it were in the closet of
 crueltie, with the froward and fu-
 rious: who will augment my grieue
 with their gallant bybzaides, and
 the more to see them feast when I
 fast, them to laugh when I la-
 ment, them to sing, when I sigh,
 to see them solace themselves with
 sundrie delightes, when I lie a

comfortleſſe Ioseph in the prison of
deadely distresse haue I not cause
in their estate to poure out streams
of reares?

Hope. It is a most lamentable
discourse that thou hast made of
thy miseries, and I am bolde to
cut off thy speech a little, to giue
thee as it were a breathing time,
and withall I reckon it good for
thee in this miserable plight to re-
paire vnto God.

Peni. Yes, for in man there is
no help but hindzance, no remoue,
but rigour: and therefore it is my
purpose to returne from man, who
is miserable and mortall, and will
lift vp mine eyes to myne offended
God: and yet alas, how dare I
cast vp my heart to the heauens in
hope of comfort, for hee hath shut
vp to the passage thereof from me,
and hath as it were dyed vp the
sweete springes of his sacred bles-
singes, he hath hedged mee in as it
were with the thornes of bitter-
nes, yea he hath taken mee, as it
were by the necke, & beate mee, hee
hath on all sides afflicted mee, hee
hath pluckt vp my hope as it were
bye

The best
course to
ſlie from
man to
G O D.

by the rootes, he hath broken mine
 enterprises, and cast my glorie to
 the ground, and none can deliuer
 me out of his handes. Alas what
 meane shall I vse to appease him?
 And that hee may be pleased with
 me again, I will repaire vnto him
 and say: Lord bee mercifull vnto
 mee a sinner. Oh my G O D con-
 demne mee not viterlie. I will
 humbly intreate him to contende
 with me no more, it may be he will
 heare mee: but alas what am I
 that I should dispute with him?
 What Argument can I wretch
 make with him? If hee say vnto
 mee, Thou hast deserued it, what
 shall I say? I cannot answer one
 of a thousande euils that I haue
 doone. Neither can I enter into
 thought, what hee can laye to my
 charge, therefore will I holde my
 peace: I will keepe silence, for hee
 is wise in hearte, hee is mightie in
 strength, yea his foolishnes is wi-
 ser then men, and his weakenesse
 stronger then men, and who at a= No man
 ny time hath pleaded against him, knoweth
 and hath preuailed? Could Salo. what God
 mon match him in wisdom? can lay to
 could his charge

could Sampſon compare with him
in ſtrength. No, then will I refer
my cauſe to him in meekenesse, if
he will that I continue afflicted be
it ſo, if hee will that I be ſtill im-
pauertie, I will bee patient, and ſith
it is his pleaſure that I ſhould be
diſappointed of my hope, I am
pleaſed, let him deale with mee, and
diſpoſe of mee as he will, for whe-
ther I liue, I liue vnto him, or
whether I die I dye vnto him, ſo
that whether I liue or dye, I am
the Lordes, and in what ſtate
ſoeuer I ſtande in this life, his
providence hath a working there-
in, and his wiſedome findeth out
what is conuenient. yet can I not
but ſpeake, that my cauſe may ap-
peare, and that my complaint be
not without cauſe. The wild aſſe
brayeth not when hee hath graſſe,
neither loweth the Oxe when hee
hath fodder. And can I leſſe than
ſpeake vnto man in hope of ſome
gracious conſideration of my caſe
well conceiued? Such thinges as
my ſoule reſuſed in times paſt, as
ſorrowes, ſighing, mourning, hea-
uineſſe, and teares, are now more
common

common than my meate oz drinke:
 And alas what power haue I to
 vndergoe and digest al those euils?
 Is my strength as the strength of
 bones? Or is my flesh as brasse?
 Nay, there is neither strength nor
 power in mee, hope, helpe, and all
 comfort hath left mee, and I floate
 as a poore Moles in the surging
 waues of miserie.

Surely I thinke it will not a-
 uail me to speake any more vnto
 man, and therefore I will shut vp
 my complaint in my bosome, and
 within mee containe the bitterness
 of my griefe for a time, wherein ly
 yet many hidden causes which I
 will reueale hereafter, and all the
 dayes of mine appointed pilgrim-
 age, I will waite vpon the Al-
 mighty, who is able (I knowe)
 to send me a comfortable change:
 Although I knowe that while
 this corruptible flesh is vpon mee,
 I shall haue sorrow vpon sorrow, Every day
 and while my soule is within mee, bringeth
 I shall haue dayly new cause to foorth his
 mourne: but I will speedily turne sorrow,
 my complaint from man to God,
 for he helpeth him that hath no
 power

power, he saueth him that hath no strength, hee counselleth him that hath no wisdom, hee comforteth him that is in sorowe, who although hee haue cast mee into this deepe mire, though I become as shes and dust, though I seeme to be a brother vnto the dragons, and a companion vnto the Asstriges, though my musicke be turned into mourning, and my song into sadness, yet can hee by his all sufficient strength, and his euermourning mercies ouerthrow the mountaine of all my miseries, hee can bring forth riuers of new consolations out of the harde rockes of afflictions, and I that goe now mourning all the day, shall sing a new song, and that of his most merciful deliuerance, wherfore I wil speake no more in bitterness, but will consult with you (such God hath ray- sed you a comfort for me) how and by what meanes I may finde my good God, and bee reconciled vnto him, who, I know, hath suffered all these thinges to fall vpon me, even when I was foolishly waiting for helpe of such as coulde not auail me

The cause
why God
afflicteth
his.

me, whereby he hath turned mee
backe from the everlasting pit to be
illuminate with his ioyfull light
in the kingdome of Iesus Christ
his deare sonne,

Hope. I like well the conclusion
of thy complaint, and it appeareth
that thy heauenlic Father hath vi-
sited thee to a good purpose, for
although thou being heat with the
ticklish fancies of flesh and bloude,
began to breake out into tearmes
immodest, cursing the day of thy
natiuitie, and so forth: yet noe
doubt but the spirite of meekenesse,
hath gotten the vpper hand in thee,
and thou hast finished thy speeche
with wordes of great consolation,
and theretoze sith thou desirest to
consult with mee for thy greater
comfort, I am verie willing and
readie to giue thee such aduise, as
may not onely carrie thee, and con-
duct thee in the good way thou hast
begun, but to increase the portio:
of thy knowledge, and conse-
quently of faith, and so to leade
thee, as it were by the hand, to the
most happie course, which thou
shalt take in all thy crosses, be they
neuer

neuer so many and miserable.

The hope
of future
comfort
easeth pre-
sent griefe

Pens. In so doing you shall do that I haue long desired, for thus me thinkes that though my crosses be seuerer and cruell, though they continue without mitigation, yet if I could bee inwardly comforted by a liuely hope of future release, and stand assured that these calamities would in the ende bring mee comforte. shoulde vndergoe all afflictions with the more patience and ease: and therefore if you will lay downe some discourse vnto mee, how God hath wrought for other men distressed, and shewe mee how readie and louing hee is to heare and to helpe, I shall attend, and giue both heed and practise.

Hope. Thou hast already beswrayed thine estate vnto the worlde, and lamentable complained vnto man. but I knowe thou hast founde the bowels of euery mans compassion shut vp, inso- much as none affoordeth thee but swordes, and these not tending much to consolation, what then? now is the time to consider & consult

sult what is best to bee done, that
 thou rest not dissolute and care-
 lesse what become of thee. And
 therefore as thou hast partly re-
 solved, so I counsell thee to repaire
 unto God, who although hee bee
 offended, will yet shew mercie, for
 it is not with him as with mortall
 man, hee reuengeth not euerie
 wrong, he doth not cast off vppon
 euerie offence, but like the Father
 of that bethristie sonne, receiueth
 againe him that strayed & louinglie
 embraceth him that returneth to
 him: wherefore it is the way to
 recomfozt thy selfe by a contempla-
 tive consideration of Gods purpose
 in afflicting thee. For thou way-
 est not censure these euils, nor the
 least of them to come by chance,
 as the world often and most rash-
 ly and vnadvisedly affirmeth, or
 that they befall thee by reason of
 the vnfortunate Planet vnder
 which thou wast bozne, as the star-
 gazer fondly maintaineth. for that
 Lord Almighty, that high and in-
 comprehensible Iehouah, that E-
 verlasting Alpha and Omega, hee
 that was, and is, and is to come:

The pla-
 nets are no
 causes of
 good or
 bad estates

hee

hee is the former, framer, Crea-
 toz, and gouernoz of theſe things,
 who but hee made and prepared
 thoſe famous ſtarres in the firma-
 ment, Arcturus, Orion, and Pleia-
 des: Who ſpread forth the heauen
 like a curtaine: Who limited the
 North and the South Climates:
 Who made the Sun and Moone,
 but hee: And therefore let all men
 thinke that his creatures which
 hee hath formed and placed to
 mans uſe, for the diſtinction of
 times and ſeaſons, and to giue
 light vnto the earth, keepe tuerie
 of them his ſpheare, as a walke
 whereunto, as vnto a conti-
 nual taſke it is tyed by the Om-
 nipotent commaunder, who kee-
 peth it without variation in the
 firſt courſe, ſo that they remaine all
 as ſeruants doing their continual
 labour for the behoofe of man, as
 other creatures doe, and are not as
 Gods or gouernours of mans na-
 ture: Neither can they diſpoſe of
 their inclinations, conſtitutions,
 affections, or make them happye or
 unhappy, but are ruled and com-
 manded by God, to ſtand or moue

at his pleasure. The Sunne stood still in Gibeon, and the Moone in the valley of Aialon, and that for a whole day: So the Sunne at the commandment of the Lord, retyped ten degrees in the firmament, as a signe for Hezechias health. 2. Kings, 20. 10. which proueth, that these creatures are as all other, even the least, subiect to the will of the superiour governour, who needeth not the helpe of such weake means to worke the long or short life of man, the happie or unhappie estate of man, the poore or rich portion of man, or any matter belonging to the soule or bodie of man. But all cometh from his sacred wisdom and diuine prouidence, all men are in his handes, as the clay in the potters, and he frameth and forgeth of all formes, some to honoz, some to dishonoz, some to be rich, some to be poore, some to be high, some to be low, some to be reuerenced, and some to bee despised. And euerie man must rest contented with his portion, bee it good or bad, sweet or sower, and his desire which from the beginning was made

The Sun
& Moone
stoode stil
Ios. 10. 22.
The Sun
went back
in the firmament,

We muſt
acknow=
ledge our
croſſes to
proceede
from our
ſinnes,

made concerning thee, ſtandeth faſt
for euer. And therefore bee not ſo
hardie as to dreame that thy con=
ſtitution, inclination, good or bad
ſucceſſe in thy proceedinges, the
proſperous or aduerſe iſſues of
thine endeoures, thine eſtate poore
or rich, proceedeth from the influ=
ence, dominion, rule or power of
theſe creatures, but that a diuine
and ſupernaturall hidden cauſe
worketh that in thee, which thou
canſt not conceale, knowne to the
ſworde a hard and miſerable eſtate:
wherein though the ſworde afford
thee no comfort, yet art thou bound
by an inward bond of duetie, to ac=
knowledge all thine infirmities, all
thine afflictions, and all the croſſes
which haue ſeized vpon thee, to
proceede euen from thine owne ſins,
and filthie corruptions, as buſſets
to rouse thee from the forgetful=
neſſe of thy duety to his ſacred ma=
ieſtie, of thy rousing and ranging a=
ſtray after vaine and fooliſh things,
following the winde of ſuperflu=
ous deſires, in ouermuch negli=
gence of thy calling, and in lone and
great fauour did thy louing Father
giue

give thee these gentle corrections, & men of mercy to reclaine thee from the way of Sinne, vnto a moze sincere and sacred course of life, hee calleth thee by his punishmentes from perill, he calleth thee and wilt thou not come? He hath prepared a City for thee, a beutifull City, nay, he hath giuen thee a kingdome, the kingdome of peace, the kingdome of ioy, the kingdome of eternal consolation. And to the ende thou shouldest haue no loue: to rest in this base cottage of miseries, to the ende thou shouldest not bee subiect to the dangerous security of a pleasing estate here, wherewith hee hath thee apt to bee intangled, hee hath as it were fettered thee with this life the shackles of aduersitie, that thou shouldest not haue scope to daunce after the Musicke and sweete Syrens Tunes of worldely happines, which so enchaunteth men of Libertie, that they are thereby lead, as it were by a golden lyne, to the everlasting pit. But for thee, assure thy selfe, hee hath prouided, an endles rich and surpassing Diademe of absolute glozie, if thou with patience

cience beare this moment of triall;
 and bee not like the vtamed hee-
 fer to caſt off this his fatherlie
 moſt light yoke, his chaſtiſements
 though to fleſh and bloud they bee
 moſt bitter, moſt ſharpe, and vna-
 uozie, yet are they full of ſpiritual
 ſweetnes: though they bee accom-
 panied with contumelie and re-
 proch, yet are they mixed with in-
 ſwarde conſolation. The affec-
 tions of fleſh and bloud are enemies
 to vertue, zeale and true mortifi-
 cation, Thou muſt not conſult
 with fleſh and bloude, what is to
 bee done in matters of thy calam-
 ities, thou wilt then ſurelie bee miſ-
 caried, thou wilt bee ledde into a
 wrong courſe to releene thy ſelfe.
 And therefore thou muſt alwaies
 looke vp vnto the heauens, where
 thy Redeemer ſitteth, and whence
 ſhall deſcend a thouſande meanes.
 Beware therefore of ſeeking
 ſtrange meanes to eaſe thee:
 they will deceiue thee: what
 ſhe w ſo euer they carrie of com-
 fort, vneſſe thou ſie vnto the Al-
 mighty by prayer, intreating him
 they may bee ſeaſoned by his grace
 and

and tend to thy good. And in this point mans negligence is not a little to be reprov'd, for in all afflictions, crosses and calamities, they first seeke the creature, and the creator last, and that is the cause that they often speeche not: but if it fall out as they desire, as often it doth, to the more besotting of flesh and blood, they give also the glory to the creature, and the Creator hath no share of the praise. it is a matter so apparant, that it needeth not more prooffe. But for thy part who standest here before the worlde, a miserable man, and euery man is contented to haue a snatch at thine estate, and to reproach thee, & thou poore man must be patient, but not as some are patient perforce: but with meekenesse tolerate all their speech, with an inwarde eleuation of thine hearte and soule vnto thy father aboue, who seeth euen thy thoughtes, which if he find displeand without desire of reuenge, he liketh thee to abide, yea he wil then come and dwell with thee, hee will make his abode with thee, & comfort thee, and thou shalt haue

A faule in the afflicted to seeke the creature before the creator for helpe.

Patience must not be perforce.

ſuch a ſweete gueſt of him, as ſhall
turne all thy gall into hony, all
thy mourning into godly melodie,
and all thy ſorrowes into ſonges of
praiſe. Heere ſhall be an inuiſible
riches in thy outwarde pouertie,
here ſhall bee thy inwarde health in
thy outward ſickneſſe, here ſhall bee
thy caſtle of defence, when thou art
aſſaulted, and here ſhall be thy com-
fort within, howſoeuer thou art
diſcomforted without. This ſhall
not the world ſee nor conſider, but
ſhall iudge of thee ſtill after the out-

The worlde ſwarde apparance, as if it ſee thee
iudgeth a poore it ſhall ſay. God doth not
reuer the outwarde bleſſe thee: if ſicke, that God is an-
ward ſhew grieue with thee, if enuied, thou art
an euill man, And therefore I
muſt tell thee this that thou muſt
not looke for commendation and
praiſe of man, when thou art in
the fauour of God: but rather arme
thee ſo much the rather with a reſo-
lute contentation, to beare with-
out pride or grudging euerie bar-
then ſo ſhall thy God eſpyther quick-
ly eaſe it, or giue thee patience to
beare it, for no euill tarrieth long,
and yet is the reſward perpetuall.

Penſiue. Why ſhoulde I then re-
 fuſe the chaſtiſementes of my God?
 for I ſee they are bleſſed whome he
 correcteth. And although he make
 the wound, I ſee he bindeth it vp
 and healeth it, though he ſmite, he
 killeth not, all his corrections are
 in loue, and none that taketh de-
 light in his owne ſaluation can bee
 diſpleaſed with his caſtigation,
 none that longeth for eternall life, Neyther
 can heere loath a pooze and miſera-
 doth a high
 ble life : for I ſee it is not honour, eſtate ſura
 authoritie, riches, pleaſures, de- ther, nor a
 lightes, wantonneſſe, and the moſt baſe e=
 pleaſing eſtate heere. that is one ſtate him
 ſteppe towardes, but ten thouſand der our
 from the heavenly comfortes : nei- courle to
 ther is it a pooz, bare, ignominious, heauen.
 reproachfull, vile, and ſerulle e=
 ſtate in this life, that can clog the
 faithfull man from flying vnto:
 but rather heaueth him aboue the
 thirde, euen to the ſupernall hea-
 uens. What then? Shall I ſigh,
 ſorrow, grieue, mourne, oz take in
 euill parte the Lordes handy worke,
 tending to mine aduancement, ſo
 arre, that from a priſon I ſhall bee
 preferred to a kingdome, from a
 dungeon

Dungeon of darkeneſſe to heauenlie
 light, from ſeruitude to freedom, &
 fro tranſtozie pain to endles plea-
 ſure: and that for a ſhort ſufferinge
 God forbidde: I will reſt and re-
 lie vpon his prouidence, and com-
 mend me to his mercies: for I now
 perceine that ſuch as grudge at
 the chaſticementes of the Lord, do
 giue infallible tokens euen to the
 worlde, that they bee not the chil-
 dren of God, but of the worlde,
 ſuch as haue dedicated themſelues
 vnto pleaſures and delights, to
 eaſe, to ſecurity, and to looſenes of
 life, who after they bee touched
 with the finger of God, eyther by
 ſickenneſſe, by pouertie, or by any o-
 ther deiection or caſting downe,
 they fret and fume, they crie out,
 lament repine, and murmur a-
 gainſt God, wherein (as is to me
 for it) I my ſelfe was ere while
 greatlie faulty, who ſinned to ſay
 in myne hart, that God dealt hard-
 ly in puniſhing mee: but ſince I
 haue duely weighed the matter by
 your exhortation, and thereby con-
 ceined the cauſe of my croſſes, to
 be my ſins, my groſſe and corrupt
 life

and mine vnscemy conuersa-
 tion, I affirme that it is good for
 me that I am afflicted, for where
 before I had pleasure in vanities
 in wantonnesse and sinne, I now
 both and hartly abhorre my for-
 mer wayes: And I call to minde
 that in this point I shew my self
 like vnto the Brethren of Ioseph
 who neuer called to minde their
 sinnes, nor repented till affliction
 came. whereby it appeareth that
 the children of God are bettred by
 affliction, because it cleanseth them
 from many evils, it renueeth them,
 and (as it were) forgeth in them
 new bodies, new mindes, newe
 soules, newe affections, it maketh
 them like ware pliable to receiue
 any impression of discipline, and
 this knew not I, this felt not I.
 this tasted not I, neither had I
 any iudgement hereof, vntill it
 pleased my good God thus to hu-
 miliate me: therefore must I needes
 say again, it is good & necessary
 I haue bene afflicted. Now saith
 my soule, The Lorde is my por-
 tion, and I will trust in him. I
 pray you let mee heare some com-
 forts

Affliction
 calleth
 sinne to
 memorie.

comfortable discourse of you, tending
to comfort in afflictions, that I
may bee yet more inwardly com-
forted in my outwarde miserie:
& that other also may learn how
to take aduerſities as they ought
to bee taken.

Hope. I wil gladly do it for the
ſake & the goodnes but to ſuch
wounded men, who have not hearts
touched with the griefe of theſe
things, & ſo haue not the feare of
God in the, my ſpeech wil tend to
little uſe: but no doubt the godly
afflicted mā, the diſtreſſed man, ſo
griued man, the miſerable man,
the helpleſſe and poore man may
bee thereby touched and haue
good motion, to throwe himſelfe
down beſore ſo Lord in a true hu-
militie, wth ſubſained intell^t & inde-
mour to reforme what is amiſſe in
him & deeply to ſearch al ſinnes
comitted by him & to examine the
very thoughts of his hart, which
hath riſen againſt his duty vnto
God: & in regard of his diſobedi-
ence therein, he can not but ſay he
is worthily puniſhed for his ſin
& longingly correge doſ the Lord

in his amendement: & so will the
 Lord wipe away all his iniquities
 & he will hold him by, & he shall not
 utterly fall, he will defend him that God of
 he shall not utterly perish: & though ten raise
 to try him deeply, he will not for the base
 sake him utterly, though he seem not to per-
 sistent manifest comfort, yet will he forme
 come in a time convenient, & will mightie
 not lack when most need is, for he things.
 & keepeth Israel both neither sleep
 nor sleep, therefore when his
 distressed childre think least of com-
 fort, it cometh suddenly, as it did
 to David, who following his
 fathers ewes was chosen to bee
 king of Israel: and who would
 have said, when Joseph was in pri-
 son, bound and fettered in Egypt
 in strange country, where he had
 no friend, kinship or acquaintance,
 & he should be made ruler of that
 country: It is the Lord that pre-
 pareth the way to aduance and to
 comfort his childre, that men should
 not grieve defect of any blessing.
 When Gideon was threshing of
 his fathers corn, by the winepress
 in Ophrah, who would haue said
 Gideon shall deliver Israel his fa-

ther was a poore man in Manſſe,
 and he the leaſt of his fathers fa-
 mily, yet did the Lord cal him fro
 his baſe trauell, to be the deliver-
 er of his people. Thus the Lord
 ſheweth himſelfe mighty loving
 and prouident in aduancing the
 weake, he declareth his mercy by
 helping the poore, and his exce-
 ding loue in releuing ſo miserable,
 ſo hereby that is confirmed which
 ſo apoliſt affirmeth, ſo here he ſaith
 the fooliſh thinges of the worlde
 hath God choſen to confound the
 wiſe, the weake thinges to con-
 found ſo mighty, the vile thinges of
 the worlde, and ſuch as are deſpi-
 ſed, hath he choſen, ſo no fleſh ſhould
 reioyce in his preſence. Is there
 not then mercie with the Lord?
 there not power in the moſt high-
 eſt, and is there not prouidence in
 the almighty? Who then will ſay
 of the poore, of the weake, of the
 oppreſſed, of the miserable, of the
 afflicted, of the priſoned and af-
 ſtressed man? The Lord ſeeeth him
 not, the Lord regardeth him not,
 neither can the Lord deliuer him,
 ſuccour him, or releue him: Can
 not

not he that sent water out of the
 flint stones, and out of the drie
 tooth, send comfort to his childre
 fainting in their miseries? Can-
 not hee that made the asse to speak,
 open the mouthes of the simple, to
 give glorie for the deliverie? Can-
 not hee that watered Gedeon
 after so miraculous a manner
 send the dew of his grace to mol-
 lifie the griefes, and comfort the
 hearts of the oppressed? And can-
 not hee that dyed by the red sea,
 dye by all the calamities of his
 children? Can not he that is all suf-
 ficient do all things? If hee com-
 mand, who will say it shal not be?
 If he forbid, who will say it shal
 be done? Thou art poore, thou art
 oppressed, thou art beset with ma-
 ny calamities. And here hast thou
 a helper, here hast thou an all suf-
 ficient, and an assured friend, feare
 not then, for he neuer deceived a-
 ny, hee neuer disapointed any of
 his hope, neither brake he promise
 with his at any time. Commend
 thine estate therefore continually
 unto him, submit thee to his pro-
 vidence, he knoweth all things, he

Nothing
 hard to be
 done to
 God,

God ne-
 uer breas-
 keth pro-
 mise.

God ſeeth
that good
which mā
miſliketh.

ſeeth thine eſtate, and conſidereth
thy matters farre better then thy
ſelfe; and aſſure thee. hee ſhall not
ſuffer any thing to befall thee but
according to his will. A ſcarow
lighteth not on the ground with-
out his permiſſion, neither ſhall
haire fall from thy head, but that
he hath firſt decreed it: he ſo ſeeth
every mans beginning before he
is borne: every mans eſtate be-
fore it be revealed, and what ſhall
become of every man hee know-
eth long before. hee dealeth
moſt prouidently for his Chil-
dren, and turneth euen their
teares into greate ioy, and their
lamentations into ſonges. And
although oftentimes his work-
ing, ſeeme ſtrange vnto ſicke
and bloude, harde meature to
bee croſſed, yet God ſeeth it ne-
ceſſarie. And therefore take it
not thou grieuouſlie to fall into
troubles, to ſustaine miſeries,
to indure croſſes, and to abide af-
ſlictions, neither thinke it ſtrange
as the holy Apoſtle Saint Iames
ſayeth, for it hath bene the por-
tion of Gods deareſt children fro
the

the beginning, and it shall be for
ever found true, That great are
the troubles of the righteous: and
as true, that the Lord delivereth
them out of all.

What greater danger could be
there be, then to be in the fiery furnace,
as Sydrach, Misach, and A-
bednagor: Yet the Lord so qual-
led the force of the fire mortifying
(as it were) the nature thereof,
that it did nothing annoy them,
yet consumed the ministers of
their execution. What greater pe-
ril could there be, than to be in the
Lions den with Daniel: yet the
Lord shut up the Lions mouths
that they could not hurt him, but
devoured his accusers. It is
much to bee in miserie, in want,
in penurie, and sores with Iob,
in hunger with Elias, in thirst
with Sampson, soe and naked
with Lazarus, imprisoned with
Ioseph. persecuted with Dauid,
with Ieremie, with Peter, sto-
ned with Paule, and infinite o-
thers: yet did the Lord deliver
them out of all their troubles. And
therefore sayeth the Psalmist:

The Godly walke through fire,
 and water, but the Lord bringeth
 them into a wealthy place, And
 therefore Paul hauing experience
 hereof, reioyced alwayes in the
 Lord, when he was most deeply
 vexed, and beſet with moſt miſe-
 ries. So did the reſt of the Apo-
 ſtles, when they were hungry &
 thirſtie, naked, beaten, buſtled
 with ſtiks, ſwadding by and down
 without any certaine dwelling
 place, being reuiled and moſt in-
 nominiouſly handled, being ga-
 zing ſtocks vnto the world by
 means of their miſeries, yet ſaw
 they patient, and bleſſed, euen whi-
 they were euill ſpoken of. They
 ſwer eſteemed as & very extremes
 & of ſcouring of the world, hated
 & deſpiſed of a world, yet they
 grudged not, neither did they be-
 ſpaine, but depended vpon & pro-
 miſes & loue & power & providence
 of their God: In whom though
 they ſeemed outwardly to ſorrow
 they inwardly reioyced: though
 they ſeemed poore, yet made they
 many rich, though they ſeemed to
 haue nothing, yet they poſſeſſed
 thinges

things such as the force of a sound
 confidence in the almighty, who
 in mercie worketh by outwarde
 troubles, the inward comfort of his
 children, & sheweth alwaies com-
 passion according to the multitude
 of his mercies, thou must leaue
 thyself to be full, and to bee hun-
 gry, to be esteemed, & to bee dispi-
 sed, to abound, and to want: and
 in what estate soener thou art to
 therewith content, and exercise
 thy selfe in the worde and law of
 the Lord, who trayneth out the
 way to that resolute contentation
 wherein thou shapest tray thine
 affections, that they breake not
 forth in thy trials to distrust in
 God, & to seeke such meanes for
 thy selfe, as the Lord hath not
 ordained: & thereby shew into mo-
 uing desire of transitory things,
 attending thy louing father who
 intendeth all for the best that hee
 hath vpon thee. Therefore Paul
 being inwardly assured that God
 did all for his good, gloried and
 reioyced in his troubles, in his
 stripes and imprisonmentes in his
 beatings, shipwacks, watchings,
 & hunger,

hunger, cold, thirst, nakednes, po-
 uertie, perils, and (as it were)
 in his often sayings: wherein he
 sheweth that patience which cometh
 of his Children should be in-
 dued with, which was so strong
 in him, that he brake forth and
 saide, that he was not easily
 contented, but was gladd and
 did reioyce in his infirmities, in
 reproaches, in necessities, in per-
 secutions, and troubles: Ad-
 ding further, when I am smitten
 proudly, I accounted myself then
 as I shoulde: I shoulde for such
 full effectes both faith and pa-
 tience worke for the Children of
 God: Howe it doeth comfort
 them: euen in their deepest cala-
 mities: thou seest, and therefore
 witherth out of thee of that which
 thou hast heard: Whereunto I
 will also ad what Iesus Christ
 himselfe speaketh to a comfort his
 afflicted: Reioyce and be exceeding
 glad sayeth he, when for my sake
 and the Gospels sake are persecuted
 and persecuted for your names sake
 shall be greater in heauen: And
 other vpon his Apostles departing
 from

from their persecutoꝛs, reioyning
that they were accounted woꝛ-
thie to suffer for the name of Je-
sus Christ.

Pensie. But heere I pray you
before you proceede any further,
let mee bee resolved in a doubt
which in our last wordes I con-
fesse to arise. They indeede that
are persecuted for the name of
Jesus Christ, I acknowledge
may reioyce because of their re-
ward in heauen: but how may I
make any application of this co-
fort vnto mee, considering that
my povertie, my want, my sick-
nes, my reproach, my enemies,
and all the rest of my sorowes are
laid vpon mee, as before you said
to mine iniquities, and to cleanse
me from my faultes, so that it is a
punishment deserued, though laid
vpon mee in loue, and therefore
I reckon no reward due for
my trials, as the holy Apostles,
and the toymen godly, who suffe-
red many thinges for Christ Je-
sus sake indeede.

It may be saide vnto mee that
my neighbour hath accusations
against

A questiō
whether
he that is
afflicted
for his
sins may
be said to
be punish-
ed for
Christes
sake,

against me for some trespass done,
my creditors beere mee for that I
owe them, & all my troubles light
vpon me as it were by mine own
procuring: I pray you counsel me
herein; that if any comforte may
grow vnto me by this comforta-
ble saying of Christ, I may take
thereof to my consolation also.

Hope. Indeepe it is a necessa-
rie point, for thee to bee instructed
& satisfied in, & therfore giue good
heed to my speach. Indeede it can-
not rightly bee said that thy pu-
nishmentes are for the Gospel
cause, or for Christs sake, for that
it may not properly be termed for
Christs sake, but where it is for
the profession of Christ, and his
Gospel: but for thy comforte, and
for the comfort of such as fearing
God are in any sort afflicted, whe-
ther it be with want, with penur-
ty, with sickness, or hath fallen in-
to debt by reason of inevitable oc-
casion, & resteth willing & hea-
tily desirous to satisfie the same,
& by his honest, painefull, industri-
ous, and true travell, in deuouring
to performe a good conscience ther

in yet cannot attain unto the accomplishing of his wil, to y satisfaying of euery mans greedy desire and by reason that he cannot performe what he ought, there light upon him troubles, as fute of lawe, imprisonment, and such like, hee must with patience accept his share of the worldes crueltie, and submit himself to the prouidence of God in well doing. Yet to satisfie him that he standeth still in Gods fauour, and y God suffereth al to light on him for the best, consider thou, who art as it were the picture of such a man, that all true Christians, in the common and vsual troubles of this life, as in sickness, banishment, need, poverty, losse of goods, friends, dignities, disobedience of children & seruants, wrongs, & in whatsoeuer other calamity. may truly say they are afflicted for Christes sake so long as in their aduersities & miseries, they endenour in a good conscience, without halting with the spirit of God, by any dissimulate deuise to performe their duties, & wherein they come short of

How the
troubles
for our
disobedi-
ence may
be said
for Christ
his sake,

of performance they running on
to God in Christ, nay in his me-
rits rest truly reconciled unto the
father for their finnes committed:
and so continue, alwayes willing
without delay, as much as by a-
ny meanes lieth in them to satisfy
such as haue ought against them.
And so the troubles that shall then
follow, no doubt may be accom-
ted for Christs sake, he bring them
become a true member of Christ:
although it bee often seen that
Godes dearest children are many
times crossed for their rashness,
their negligence, for their slackness
and for sundry things committed
against their neighbors, and there-
fore punished by Godes permission
by the hand of man. But the man
by whom they are so punished,
doth it as a minister of the Lord,
as was Pharaoh in afflicting the
children of Israel: for offending
their brother Joseph, and as were
the persecutors of David, and yet
the punishers and persecutors are
not iustificed in their proceedings,
but the punished and persecuted
are the more happy, in that they
are

are made thereby the more like
 into Christ by affliction: so that
 he that is punished in fauour, as
 was Dauid though for his faults
 is not in iudgement, as were Cain
 and Saul, may bee saide, they are
 afflicted for Christs sake. For the
 most godly and sincere men, that
 are in manner wholly mortified
 as touching the world, and who
 haue dedicated themselves (as it
 were) to the seruice of God, are
 not free from triall in this world
 but are touched with hunger, nei-
 kednesse, hard, povertie, labour,
 contempt, and such like, and per-
 secutions, for they be not without
 natural infirmities, which are sea-
 soned with such favourable cros-
 ses, to the end they may appeare
 to be the true seruants and soue-
 reigne of Christ, who as they put
 in profession of Christ, so they
 must of necessity put on the afflic-
 tions of Christ, for whose sake it
 should wit hate them, and homicide
 out, to their disgrace and slander;
 all the opprobrious speeches that
 may be, adding affliction to afflic-
 tion, until they be so loaden with cru-
 ci-
 lam

lamities, that they run in the love
of the heavenly happines, be re-
uen to say, Wee desire to be la-
sed and to be with Christ: Men-
ing themselves willing to go
quickly, where they knowe all so-
tity, and the summe of all dis-
speakable ioy is laide up in heu-
for them, making account of this
world but as of a prison, where
in they are shut up, and as of a
continual warre, wherein they
are continually assaulted, hurt
and wounded. This doeth
ation we get, to the training of us
to heauen: be not ashamed there-
foze of the crosse of Christ, of the
flaunders, of thy reproches, and
miseries: for when thou hast in-
flamed all that is possible for a
man to suffer, they be the best
part of the ioy prepared
for thee. Wherefoze set thy
strong resolution, patiently to
beare whatsoever my God shall
lay vppon thee. And bee in the
minde of Paule, who saide, I
though hee kill mee, I will not
in him, nothing must diminish the
constant souldier of Christ, no not
death.

death it selfe, & hope vnto the end,
for it wil one day be satisfied with
a perpetuall rewarde: yet a little
while, and he that shall come will
come, & will not carrie. The Lord
knoweth the dayes of the vpright
man, and his inheritance is sure:
these thy light afflictions
which are for a moment, and yet shall
they cause vnto thee a farre more
excellent weight of gloire: and the
time will shortly come, when thou
shalt be manumised, & set at liber-
ty, & shalt bee deliuered from the
bondage of corruption into glori-
ous libertie of the sons of God.
And in the meane time the Lord
himselfe shall put to his hand, he
shall proue thee by, & in time of need
he shall stand wth thee and gard thee,
he shall make thy bitter waters
sweet, & thou shalt say, Hee hath heard
me in a time accepted, & in þ^e day of
distress hath hee succoured mee:
and as Paul thou shalt say, blessed
be God, euen the father of our Lord
Iesu Christ, the father of mercy &
God of all comfort, hath comforted
me in all my tribulations, And
shall enable thee by thy godly
expe-

experience to comforte others in
 any affliction, by a comfort where
 with thou thy ſelfe art comforted
 of God: and when thou haſt re-
 ſted this ſweete conſolation, thou
 mayeſt haue cauſe to imitate the
 ſweet ſinger of Iſrael in this ſong
 of praife, Thou haſt turned my
 mourning into ioy, thou haſt loo-
 ſed my ſacke and girded me with
 gladnes. The Lord ſhall alwayes
 be with thee, and therefore if thou
 walkeſt through the valley of the
 ſhadow of death, thou ſhalt not
 be feare, his rod & his ſtaffe ſhall
 holde thee vp and comfort thee,
 ſhall prepare a Table for thee in
 the ſight of thine enemies, put in
 the view of ſuch as deſpiſe thee,
 ſhall annoint thy heade with the
 oyle of comfort. Let this ſuffice
 for thy comfort, and to encourage
 thee to reſt and reliee vpon the
 mercie, the loue, the wiſedome &
 vnſearchable prouidence of the
 moſt High in all thy miſeries.

Penſiue. Surely I hartely
 thanke thee, thou haſt highly exal-
 ted my conſolation, my ſoule is
 comforted beyond meaſure. And
 now

again I purpose earnestly to look
into I Lord: & faithfully to pray
unto the almighty, and I will in-
deavour to frame my life by right
before him, and though hee seeme
not by and by to heare mee, yet I
know he will awake vnto mee at
length, and will make my habita-
tion prosperous: though my begu-
ning haue beene smal, yet shall my
latter end be with great increase,
and therefore will I make trial:
I shall finde fauour in the eyes
of my God, if he will recomfozt me
again, and shew me mercie. But
if he say vnto mee, I haue no dea-
light in thee, Behold I will stand
vnto his clemencie, and present my
selfe vnto him againe, and againe,
and I will say, Here I am, do with
mee what seemeth best in thine
eyes, and I will draw neere
vnto my God, & I know he will
draw neere vnto me, I will cleanse
my handes, and purge my heart,
and if it bee his pleasure, I will
suffer affliction still, I will cast my
selfe down before him, and he will
lift me vp, I will humble my selfe
vnder the mighty hand of God,
that

that he may craite me in due time
 I will cast my care vpon him
 he careth for me. I will go down
 vnto the Throne of his grace
 that I may receiue mercy,
 and finde fauour to helpe in the time
 of neede. I will not bee ashamed
 nor feare, for I am fully persua-
 ded, that hee to whome I haue
 committed my self, is able to keepe
 me safe for euer. Therefore I am
 resolved to trust in him, for he
 can giue mee abundantly all
 thinges to enioy: though for a
 moment in his anger hee hideth
 his face, with euerlasting mercy
 he haue compassion. And yet
 I not forget to say with David,
 Oh Lorde forsake mee not
 long. I will fall downe before
 thy footestoolle, for hee is holy,
 my hope, and my strength.
 God, in whome I will
 trust: so I knowe hee will
 take me vnto himselfe, hee will
 keepe mee in loue, hee will lay
 me on the shoulders of his sacred
 providence, hee will binde vp
 my woundes, hee will cure my
 diseases, and refresh my feeblenesse.

If we com-
 mit vs to
 God, hee
 can keepe
 vs safe.

In redemption mine afflicted heart
 and soule, hee will send me tyme
 to visite, and will put away all
 wickednesse, and mourning from
 me. Therfore I saye, I will
 stand before him, and will
 praye out mine heart vnto him,
 shall hee heare mee and relieue
 me, and then shall they that now
 are on my miseries, with tri-
 umphes and Songs, see and per-
 ceive that great is my God, and
 worthy of all men to bee pray-
 sed for his exceeding mercies,
 to such as have scorned mee,
 shall bee ashamed of their rash-
 ness: and euen they shall bee for-
 ced to cleaue vnto my helping
 God, and with mee to giue glo-
 ry vnto his diuine Maiestie, that
 is so duely regardeth the estate
 of the poore, and that deliuereth
 the oppressed from him that is too
 strong and mighty for him, yea the
 same him that is in miserie, from
 his oppressor him. I forget not
 the word saying of our Lord Iher-
 salaym, Now for the oppressor
 of the needie, and for the
 Gheas

Our finnes
make God
a sleep
that hee
cannot
heare vs in
our
troubles.

Sighes of the poore, I wil vp and set
him at libertie whome the wicked
haue snared. And with the hope
himselfe is readie to arise for my
deliuerie, I will continually in-
deuour to arise vnto him in mine
heartie prayer, & humble thank-
giuing, for his euermore pro-
tection, I will do as the Apostles
did, when they were in the ship
in the sea with Christ, Christ be-
ing a sleepe, they awaked him
crying, saue vs Lord we are per-
ishing, so I will rise vnto my God
I will awake him & say, O Lord,
why sleepest thou in my miserie?
And with Isaie I will say, O
Lord looke downe from heauen,
and behold me from the dwelling
place of thine holines and of thy
glorie. Where is thy zeale and thy
strength? The multitudes of thy
mercies, and of thy compassion
are they restrained from me? I
must I awake my God,
whom my sinne haue made to sleepe?
he seemeth not to heare me
before: I proceede to enter into
and conference with my God, do
me entreate you to shew me by the

what is most fit for mee to ob-
tain before and when I pray.

Hope. Learne what Timothie
saith thes, 2. Tim. 2. 19. he coun- He that
mandeth that enerie one that cal- will pray
eth on the name of the Lord must must for-
get from iniquity: Shewing sake sinne,
that it is impossible to be heard of
God, continuing in sinne. There-
fore must thou carefully cleanse al-
l thy thoughts, all thine affections,
thou must purge and purifie all
thine heart and soule, for if Mo-
ses was commaunded to put off his
shoes, approaching nere vnto the
place where God appeared vnto
him, for that he should not bring
polluted thing into the presence
of God, much more oughtest thou
to put off all carnall, car-
nell, and polluted affections from
thee when thou comest to talke
with God, and thou must garnish
thy self with new thoughtes, sa-
cred meditations, holy and vni-
uersall desires, and then being ar-
med with faith, endued with hope,
being humble, penitēt, lowing, se-
parated from all desires of re-
venge, resolute not to returne to
the

Howe wee
must bee
prepared
when wee
come to
pray.

Christ
sometyme
delayeth
to helpe
his childre
very long
yet helpe
peth at
last,

thy former vanities, stains and
corruptions, and withall haue
a speciall regard in all thy necessi-
ties to lay aside all carnal carnal
imaginacions in thy prayer,
for þe thereby thou derogatest
Gods glorie, in making thy
fleshy conceites partakers
the providence of God, thou must
not loyne thine owne fantasies
the will of God, but what he
keeth at his handes, thou must
commend it vnto his will,
without saying to thy selfe, Let
be thus, or so, and especially in
things tending to corporall relief,
and al worldly respects: and that
which concerneth the kingdom
of God, thine owne saluation
prosperity of the Gospel, the King
is alwaies ready to heare, and
graunt it without condicion. be-
cause it concerneth his owne glo-
rie and being thus zealously pre-
pared, thou maist go boldly to the
throne of his grace, and then thou
receiue mercy, and find succour in all
thy necessities, yet withal consider
this, that although God heareth
when the faithfull call, yet there is
some

Some delay oftentimes & God both
 not presently send help. But some-
 times suffreth me to be euen moer =
 ly ouerthrowen before he come, as
 is seen in the ship wherein Christ
 and his disciples were, he suffered
 the ship to be tossed to and fro
 by the waues, and to be neere ouer-
 whelmed, before he would awake
 and quiet the tempest, yet at last
 he did it, and there was no dan-
 ger, signifying thereby, that the
 measure of temptation is to bee
 referred onely vnto him. And it
 shall suffice thee, that he is faithfull,
 and will not suffer thee to bee
 tempted aboue thy strength

Wherefoze, howsoeuer the case
 standeth with thee, thou must not
 reason why hee tarrieth so long,
 or why hee punisheth so deeply:
 foras he is God almighty, great
 and all-sufficient, so he layeth of-
 ten vpon his children a greate
 weight of tryall, to the ende that
 his great power may be known
 in helping: he went deep with
 the prophet Dauid, and
 carried him far from him, when
 he was inforced to cry out:

Why

Why doest thou turne thy face a way from mee, O Lord? And why doest thou forget my pouerty and tribulation? But at length it came to passe, that for the praise of God and his owne comforte hee sayeth, The Lord hath deliuered mee out of all my troubles. Oh that wee had sweete song for David, & no doubt if thou continue constant, if thou call vppon God in true perseuerance, not limiting the Lord a time, nor prescribing him a meane, nor teaching him the manner how hee shal ease thee, thou shalt haue cause to sing the same song. Nowe wee thinke, thou art sufficiently instructed how to beare thine euils, and I thinke it not amisse for thee to vnfolde euery particular griefe vnto God, and if thou want any assistance in all thy proceedings, my counsaile shall be ready for thee.

The Pens
siue man
prepareth
himselfe
to flee vnto
God by
prayer.

Pensiue. Goe to thee my afflicted soule, prepare thee to God, the onlie rocke of thy saluation, rest thy selfe quietly on him, pour forth all thy cares and griefes into his bowels, he hath promised to take

whatsoever is burdensome vnto thee: and it is hee that hath said, I will neither fayle thee nor forsake thee, hee liueth for ever, and keepeth promise with all: As for man, thou seest him mere vanity, nothing is more deceivable than man, all power, mercie and trueth remaineth with God. Therefore lift vp, lift vp thy voice vnto him, for doubtlesse he it is in whom we now liue and haue our being, and he is not far from thee my soule, wherefore I say, cast awaye, all doubting and feare, and approach vnto the throne of thy mercifull God, who is most readie to helpe in the time of neede.

An effectuall and comfortable prayer in distresse, or any kinde of aduersitie.

My most gracious, louing, and mercifull God, I doe acknowledge that I haue most highly offended thy sacred Maiestie, by my grosse and most filthy life, whereby I haue deserved most sharpe correction and punishment

nishment, and most iustly doest
 thou send mee a troupe of most
 heauie calamities, to shew that
 art offended with mee, and that
 thou canst not beare with the
 uils I do continually against the
 wherein thou shewest thy selfe to
 fauour me, even by afflicting me,
 thereby calling me back from my
 wicked waies, least running on
 still in my corrupt vanitie. I
 shoulde perish euerlastingly: By
 which thy louing corrections, I
 finde (good Father) that thou art
 carefull of my reformation, and
 consequently of my saluation:
 Therefore do I highly praise the
 that thou so louingly doest cor-
 rect me, which although it seeme
 heauie and irkesome to fleshe and
 bloud, yet worketh it greatlie to
 my good: being assisted by thy di-
 uine spirit that w patience I may
 passe through these my miseries,
 and that in thy good time, I may
 tast anew of thy mercies, be pro-
 tected by thy hand, rescued by thy
 prouidence, and finally satisfied
 of all good thinges O Lord I
 am become naked of helpe, recom-
 forte

lost me, ignominious and despised,
 shew me thy countenance: p^{er}
 p^{er}son, releue me: I am become a
 byword among the people, oh re-
 fresh me with inwarde consolati-
 on. Rebuke mee not in thine an-
 ger oh Lord, neither chastice mee
 in thy wrath, but haue mercy vpon
 me, haue mercie vpon mee, for I
 am miserable and weake, oh Lord
 heale me, for I am deeply trou-
 bled I am sore p^{er}secuted, return & de-
 liver me out for thy mercyes sake,
 haue compassion on me, & renew
 my weake estate, least the wicked
 say there is no helpe for mee in
 thee. *As whome (oh Lord)*
 Should I complaine in my dis-
 tresse but vnto thee my all-suffi-
 cient and louing God? whether
 shall I flee but vnto thee the tow-
 er of my strength, the preseruer of
 my life, the fountaine & so of my
 saluation, and my refuge, I know
 thy mercies are such, and so in-
 finite, thy power such and so ab-
 solute, that though thou suffer
 mee to bee banished, as thou
 biddest Helias, euen vnto the
 drye and barren wildernesse, thou

canſt there alſo relieue me, and in
 thy good time againe canſt bring
 mee into a moſt wealthy place,
 though thou ſuffer me to hunger
 and thirſt, as thou diddeſt Samp-
 ſon, yet canſt thou reſreſh me with
 water out of a drie tooth, or by
 ſome ſuch extraordinarie meane,
 when as thou wilt: yea thou canſt
 open the hard and drie rockes, to
 gush out water, to thy ſatyrizing
 childre. Though thou ſuffer me
 to be impriſoned, as thou didſt
 Ioseph, thou canſt free me againe,
 and aduance mee, yea thou canſt
 breake the ſetters, they had, and
 bandes, to ſet free thy childre, as
 thou diddeſt Peter, and canſt ſo
 open an iron doore, to ſet them
 at libertie, though thou ſuffer me
 to be afflicted and ignominiouſly
 caſt down, as thou didſt Iob, thou
 canſt raiſe me againe and renew my
 eſtate, nay, I orde, though thou
 ſuffer me to be deſcended into the graue
 as thou didſt Lazarus, thou canſt
 raiſe me againe, if thou thinke it
 expedient, though thou ſuffer mee
 to bee killed, as thou didſt Iohn
 Baptiſt, thou canſt renew mee a-
 gaine

come in thine eternal kingdom.
 So mighty art thou & merciful,
 that what thou wilt thou canst;
 thy care is great of thy children,
 thy wisdom infinite, & thy pro-
 vidence past finding out for whē
 thy children seeme weak, they are
 they strong. When they seem poore
 then are they rich, whē they seem
 to be most deeply distressed, then
 art they most inwardly comfort-
 ed by thee, & when men thinke
 utterly oppressed with the hand
 they most strongly by thee, yea
 when they seem to be overwhel-
 med with miseries, & when there
 appeareth no help, then call they
 most sweetly of thy mercies, then
 art they most ready vnder stood by
 thee. Oh how is it to be thought that will
 bane the joyes of the gracious
 one so high, there is the safe cast-
 les refuge, wher none eill can as-
 saile them. Oh shroud me there-
 with wile thy mercies compass
 me about for evermore, so how so
 ever I shall be oppressed, I shall
 brynne though the world cast me off
 as scum & dith of the earth, yet I
 shall be thine, though I want al-
 l worldly

worldly and humane comforte. I
 am thine though I bee poore. I
 am thine: though I be ſicke I am
 thine: in whatſoever miſerie and
 affliction I am in. I am thine:
 Therefore deare Father I will
 not be diſmaid. I will not diſpaire
 though I be throwen down in the
 eyes of men, for thou canſt raiſe
 me vp, therefore will I reſt & re-
 lie vpon thy providence for ever-
 more. And ſith thou art my kee-
 per, ſith thou art my defence, ſith
 thou thy ſelfe art the holder vp of
 my head, of what ſhall I bee a-
 fraide? Thou neuer faileſt to help
 when moſt need is, therefore ſhew
 thy ſelfe loving vnto mee, for thou
 art truly loving, ſhew thy ſelfe re-
 die and powerful in releaſing me,
 as thou art full of mercie and po-
 wer, that when I am liſted vp a-
 gaine, mine enemies and ſuch as
 thinke thou haſt utterly forſaken
 mee, may ſee thy mighty working
 in my deliuerie, & therby acknow-
 ledge that it is y^e onely that ma-
 keſt all men come vnto thee, to
 dwell ſecure: ſo ſhall the whole
 worlde knowe that thou art the
 God

God of saluation to all that seeke
thee. Heare [this (oh father) and
regard for thy deare sonnes sake
Christ Iesus, Amen.

O Lord increase my faith.

Another comfortable praier wher-
by the distressed man may
comfort himselfe in
his miseries.

O Lord God almighty, my
louing and merciful father,
now I haue tasted of the
sweetnes of thy consolatiō, by the
inwarde working of thy blessed
spirit, I cannot but be a continu-
all petitioner vnto thy sacred ma-
iestie for continuall supplie of thy
comfortes, for of my selfe (alasse)
I am miserable. There is no part
of my bodie, but is polluted with
sinne, and by reason thereof, hard-
ly beset with many crosses, readie
(without thou in thy loue sup-
port mee) presently to fall into
new dangers. Therefore good
father sanctifie mee, that I may
Dis be

be prepared continually to thy vnto
 thee, ſanctifie me: within, and
 without, mortifie in me all ſinfull
 and corrupt affections, take from
 me all impedimentes that hinder
 me from comming wholly vnto
 thee, create in me a new ſpirit, a
 new heart, new affections, and
 new thoughtes, and furniſh mee
 with al ſpirituall graces, with al
 godly qualities, and breake down
 the hindring ſwall of naturall rea-
 ſon, which often letteth me from
 comming vnto thee. Bleſſe the
 works of my hands, proſper mine
 indeuours, and guide mee in the
 paths of righteousnes for ever-
 more. Turne thy louing counte-
 nance towards me, & haue mer-
 cie vpon me, for I am deſolat, di-
 ſtreſſed, and poore, looke vpon
 mine afflictions, and proſper my
 laboures, bleſſe all my trauels &
 giue me good & comfortable ſuc-
 ceſſe in all mine enterpriſes, in the
 time of trouble ſuccour me, in the
 time of my need releue me, and in
 the time of ſorrow comfort mee,
 and although heavineſſe, mour-
 ning, weeping, ſwant, ſighing and
 feare

that continue with me for a night,
oh Lorde send mee toyce, comfort,
giadnesse, plenty, and consolation
in the morning. and although fa-
ther, mother, friends, kinsfolkes,
and acquaintance forsake me, flye
from me, leaue me and scorn me,
be thou ready and willing (for
thou art able) to take me, and hold
me vp, so shall I be safe: Thou
only art my helper, oh turne all
my mourning into toyce, feede mee
with the hid treasures of thy bles-
sing: be vnto me a strong rocke
whereon I may alwaies rest, be
vnto me an house of defence where
in I may dwell in safety: Oh see
and beholde my trouble, consider
and ease my griefes, shut not vp
thy compassion from mee, but open
thine hand and replenish me with
thy blessings plentifully. Thou
hdest from the beginning decreed
to doe good vnto them that trust
in thee, and thou hast alwaies per-
formed it to our forefathers of
old. Dauid, Ioseph, Daniell, and
infinite others haue asked and ob-
tained thy sweete deliuerance. Oh
whose

whose examples I cannot but
 like wise come vnto thee, knowing
 this that thy loue is not lessened,
 nor thy power diminished. Why
 then should I doubt of thy mer-
 cies. If I faithfully beleue. I
 beleue Lord, helpe mine vnbelaue
 and let me taste of thy goodnesse,
 how sweete, how amiable, how
 comfortable, and helpful thou art,
 that I may also say, though ma-
 ny be the troubles of the righte-
 ous, thou deliuerest them out of
 all. Thou deliuerest the soules of
 thy seruants, and none that trust-
 eth in thee shall perish. Thine eyes
 are vpon them that feare thee, and
 thine eares open vnto their cry,
 with thee oh Lord, is the well of
 life, and thou giuest the poore plen-
 teously of thy pleasures to dwell.
 Deare Father, it comforteth me
 to remember the sweetness of thy
 loue. The experience which I
 haue of thy mercies, of thy prou-
 dence, of thy willingness and rea-
 dines to helpe, assureth mee of thy
 releef in time convenient, and can-
 seth me inwardly to reioyce in my
 outward

outwarde afflictions, and with
gladnes to ſing, that thy goodnes
oh Lorde, indureth foꝛ euer, thy
mercie oh Lorde, indureth foꝛ euer
thy lone oh Lorde, indureth foꝛ e-
uer, thy truſt oh Lorde, indureth
foꝛ euer. thine hande, oh Lorde, is
mighty to ſaue, and thy prouidence
paſſeth all mens ſtanding out: whē
I haue bene in deepeſt diſtreſſe,
thou haſt comforted and releued
me. I neuer came vnto thee and
haue bene reiected, neuer hath my
complaint been put back, but moſt
louingly heard, and my petitions
moſt readily graunted, whereby
good father, I ſee that I neede
not to be diſcomforted at my miſe-
ries, foꝛ mine aide is of thee, my
comfort in thee, and al my ioy and
releſſe commeth from thee. Deale
with me in all things as thou wilt,
I onely knoweſt what is fitteſt foꝛ
me, plenty, oꝛ penury, wealth oꝛ
want, ſickneſſe oꝛ health, friends oꝛ
enemies. Therefore not as I will
but as thou wilt, in thy handes I
reſt, giue mee not ouer, leaue mee
not foꝛ euer deſtitute, but as by thy
hand

hand I haue bene corrected, by thy hande, let me receiue consolation againe, for the merites of thy deare ſonne Ieſus Chriſt. *Lord increaſe our faith.*

Hope. Now Penſiue man, how ſtandeſt thou with thee, thou haſt had a good ſcape to confer with God, and no doubt but thou haſt receiued by it no ſmall consolation. I pray thee let me vnderſtand how thou conceyueſt of the truth of God, & what comfort thou couldeſt yealde to others, if they ſought thy counſaile, in the like diſtreſſe.

Penſiue. Truly I finde, that we cannot be ſo ready to come vnto God, but hee is as ready to meete our petitions, and in a most fatherly louing manner hee embraceth vs, and graciously accepteth of our humble deſires. And I ſo that the iuſt men haue not onely not cauſe to faint vnder the burthen of their miſeries, but they may thereby gather vnto themſelues continually more and more ſtrength

The iuſt
need not
to feare in
their afflictions.

strength through the benefite of
 Gods continuall inwarde com-
 fort: and they are lifted vp & stand
 like the stately and beautifull palm
 trees: yea like the lustie Cedars of
 Libanon, which rottenness and age
 can neuer consume, though very
 many stormes and tempestes doe
 assaile them, they continue like
 goodly faire trees, planted neare
 the sweet water streames, which
 being watered with continuall
 moistnes, is alwaies greene, and
 bringeth forth fruit in due season,
 and whosoever they seeme to the
 world, sometime to bee as it were
 withered, and whatsoever men
 think of their estates, yet shal they
 prosper in their waies, & al things
 enue their aduersaries, their bitter
 afflictions, and miserable calamities
 shall all turne to their blisse &
 perpetuall commoditie. As the
 bondage & cruell slavery which
 the Egyptians laid vpon the chil-
 dren of Israel to keepe them low,
 tended more and more to their
 strength, and inabling of them
 to vndergoe all their burthens: so
 did the imprisonment of Ioseph
 not

The affliction which
 the wicked
 lay vpon the
 godly, doth
 not onely
 not weakē
 but streng-
 then them.

not onely not hinder his happines
 but as it were, & very way to
 his high pzeferment, the like may
 be said of Dauid, the more he was
 persecuted of Saule. the more nar-
 rer he grew to his glorie, who then
 will not willingly and without
 grudging vndergo the heavy bur-
 thens of worldly euill? With it
 bringeth in the end so large a por-
 tion of surpassing comforts?
 Wherefore, alth it falleth out, that
 it must be my portion to bee thus
 visited with the afflictions of this
 life, I will imbrace it in hope that
 one day it may be saide of mee, as
 it was of Dauid, being deliuered
 from distresse, This miserable man
 was hearde when hee called vpon
 the Lorde, who deliuered him out
 of all his miseries. May not the
 like bee saide, when the poore
 Pensine man shall bee renued in
 his estate, and freed from this
 thral that the Lorde hath bound
 him, and deliuered him out of all
 his troubles? Infinite are the
 examples of the louing presence of
 the Lord with his children, when
 they seeme vtterly confounded.

And

And for my comfort and the com-
fort of others, because it was thy
pleasure to heare what I coulde
say therein: I will call to minde
some speciall fauours that this lo-
ving God hath shewed towarde
our godly fathers, that it may
appeare howe, though they were
most godly, yet were they not
without their trials, and bitter
crosses laid vpon them, both by
the worlde and, Sathan. But
God that neuer faileth the faith-
full, came alwaies in a time ac-
cepted: so that no euill coulde an-
noy them: hee forgiveth sinners
repentant, as appeareth by Paul,
Peter, and Marie Magdaine: hee
relieveth and releueth the poore,
truly calling vpon him, as hee
did Heliah in the wilderness: hee
increaseth the stocke, and store of
his Children, as hee did the Oyle
and meale of the widow of Sa-
raph, hee bringeth his children
out of captiuitie and prison, as
did Ioseph, hee deliuereth his
from most deepe dangers, as
hee did the Prophet Daniell out
of the Lyons Denne, and the
three

The Lord
relieveth
all the
faithfull.

this child out of the fire; he healeth
 the diseased, as he did Hezekias,
 adding vnto their life many yeares,
 if he see it expedient, as he did
 afflicte yeares vnto Hezekias
 Dauid, yea, his hande is outstretched
 in his mercies manifolde to saue,
 defend, protect, comfort, and
 releue his: though for a moment,
 as he himselfe saith in his angell,
 he hideth his face, yet with con-
 stant mercy, he hath compassion
 againe, hee is rich in mercy. But
 all that call vpon his name, be-
 fore will I alwaies call on him,
 for so bid Dauid, that thou shalt
 Lord who was comforted in his
 when he outwardly complained,
 and said: I am the alone of my sorrows
 ble I sought thee, O Lord, in my
 and ceased not in the night my
 soule refused comfort: that he com-
 plaineth further, and shinde vpon
 on God (he saide) and was re-
 buled & praild and yet was my soule
 full of his mercies. In all which
 he hath remained an inward and
 sweete contentation, through a
 lively hope, which gaue such sweet
 successe vnto his prayers, that he
 length

The chil-
 dren of
 God must
 not despair
 though
 they cry &
 yet linger
 in misery.

length he brake out after another
manner saying. I haue sought the
Lord, and he hath accomplished
my desire, and deliuered me out
of all my troubles. This God, euē
Dauids God, is my God, and the
God of all that relie faithfully on
him: in him will I alwayes trust,
though al things seeme to threaten
my misery, though I seeme as it
were for a time forsaken of him,
and though no helpe appeare,
though heauen and earth seeme to
deny me things necessary. I know
that he that is called Ichoua, hee
that is Emanuell, God with vs, he
will in a time accepted, administer
vnto me new ioyes, and giue mee
the occasion of a new song, by ris-
ing me out of all my dangers,
and I am assured that my expec-
tation will not faile me, but that it
will one day come to passe, that
these miseries shall haue an end,
and then I shall haue perpetuall
hope. But by the way, I must
aduertiſe thee of one point, which
thou must labour to cleere thee of,
for while thou remainedst polluz-
ted

All out-
ward faire
ſhewes can
not preuail
if ſinne
remaine
within,

ted with ſinne. Neither can thy
good ſpeeches anſwer any thing,
neither thy prayers proſite thee for
ſin is the root from whence ſpring-
geth all afflictions, all croſſes, all
calamities, and miſeries, inward
& outward. & therefore before all
other things, ſeeke to remove that
thou mayeſt the more clearly per-
ceiue how to ſeeke other things at
the hands of God, who heareth
not ſinners. Therefore acknow-
ledge & confeſſe thy ſinnes, crave
pardon, be truly penitent, & then
fall downe before him in hearty
prayer, and he will heare thee, and
grant thy requests.

Penſiue. The I truſt by degrees
I ſhall come to ſuch perfection by
your good counſel as ſhal at length
bring me to the haven of true qui-
etude within and without. And
therefore I will repaire vnto my
God, acknowledging mine imper-
fections, and craue at his handes
pardon, and forgiveness of all that
I haue done amiſſe.

A prayer, wherein the penitue man
acknowledgeth his sinnes,
& craueth pardon for
the same.

O Lord, the verie searcher
of the heartes of all men,
whose diuine eye pearceth
reines & findeth out all the wic-
kednes that is in vs: & though I
fide vs fouly and filthily polluted
with iniquity, doest not presently
enter into iudgement, but sparest
vs, to the ende that thy patience
and forbearing may drawe vs to
amendmente of our filthy liues.
Therefore my good God and lo-
ving Father in Iesus Christ, I
cannot but openly acknowledge
into thy maiesty my corruptions,
not onely had and traduced from
Ihal of our first parents, but by I
sins also which I dayly comitt, e-
uen mine actual sins which proceed
from mine owne corrupt & filthy
conuersation wherein we continu-
ally walke so I most of vs without
leale or feeling, many of vs with
guerdelle, and all of vs with
con=

continuall neglect of our duties
 in our severall callings, whereby
 wee dayly pull downe vpon vs a
 farre more wayght of thy iudgements
 then we are able to beare.
 And I silly wretch, whose hart is
 fraught with vanities, doe here
 appeale vnto the throne of thy
 mercy, not excusing my selfe of
 will, but accusing my selfe of noto-
 rious wickednesse, which I ac-
 knowledge, plucketh me downe
 vnto hell, and that deservedly.
 But (good Father) thou that art
 boundst in mercy, let it please thee
 I humbly pray thee to forgive my
 sinnes, to pardon my transgression,
 and to season my heart from
 aboue that I may dayly more and
 more feele my wantes, and call
 thee continually for supply that I
 may finde my weakenesse, and
 to thee for strength, that I may
 see into my sinnes and seek to thee
 for pardon and forgiveness: for
 vnlesse it please thee (my gracious
 Father) to graunt mee pardon
 and release in my distressed, it can
 not bee, but that I must die and
 perish euerlastingly: for the least

of my wants both carry in it ſelfe
a great waight of iudgement, and
although my weakenelle ſeeme lit-
tle, yet ſtand I thereby in dayly
daunger of vtter confuſion: And
through my ſmalleſt ſinnes, how
ſunder account ſoener I make of
them, I am preſſed downe euen to
hell. Such (deare Father) is
the ſtate of all mankinde, as of
my ſelfe: therefore vnleſſe I
woulde runne headlong into de-
ſtruction, I muſt flie vnto thy
house of mercy, where there is
mercy laide by in ſtoze for all that
call vpon thee in faith, I beſeech
thee therefore (good Father) par-
don my hidde and ſecrete ſinnes,
and lay not my knowne ſinnes,
which are many in number, at any
more vpon my charge. But bath
thy ſonne in the blood of thy ſonne
I praye thee, I being thorough-
ly waſhed from my filthines, may
be preſented vnto thy Maieſty, as
a new creature, and regenerate in
the Chriſt, cloathed with his
righteous and unpotted robe of righte-
ouſnes, that I may bee freely
accepted into thy fauour, vnto
glorie.

ged from all the iudgements pronounced againſt ſinne, and louing Father, for my further comfort continue in me not only a detraction of my ſins paſt, & a comfort forrow for & I haue ſo highly offended thee my gracious God, and louing Father, but alſo a longing deſire to take and holde on a new courſe of life befoze thee, neuer returning again to faſhion my ſelfe like vnto this vaine and wicked world, but that I may be changed by the renewing of my minde, may learn to put on the new man, which thou created in holinneſſe according to the image of him that made him, ſo I ſhaking off the former load of mine ignorance, may ſtrive after & marke which thou haſt befoze vs to ayme at, even & that of euerlaſting bleſſednes, and in meane time, while I muſt walke through this euill world, ſtill be with thy grace, and let thy ſhadow guard me, & thine outſtretched right hand defend me from the power where with I am ſet, that I may enjoy the bleſſed tranquillity, of ſounde and vnſpoiled conſcience

may be partaker also of the things
in the course of this mortall life,
which are necessarie for the preser-
uation and maintenance thereof,
and after this life ended, I may
enjoy the most happie life that shal
be for ever.

O Lord increase my faith.

Hope. I perceiue thou hast be-
sought thy sinnes vnto God, thou
hast carefully laide downe thine
imperfections before him, and hast
been an earnest suer vnto him for
pardon and forgiveness, wherein
thou hast shewed thy selfe willing
to walk the whole course of euer-
lasting happines: doubtlesse it
is the nature of that good God,
that louing and mercifull Father,
to receiue all that truly repent
and come to him, hee embraceth
them and most louingly accepteth
of their humiliation, and hee will
keepe thee vnder his winges, hee
will cherish thee, and feed thee with
the most comfortable and sweete
bread of life. Alwaies prouided,
that

God accepteth
all that
truly re-
pent.

that hee must finde thee constant
 in thy repentaunce, without dissi-
 mulation there must be a perseue-
 rance in well doing, thou must be
 ware of backsliding, thou must
 not follow the Sow, to wallow
 in the dirt againe, neither the dog
 to turne to thine old vomit again,
 but thou must wholly giue thy selfe
 to the hearing, reading, and conti-
 nuall exercise of the word of God,
 thou must labour for knowledge,
 and indeuour to practise it, thou
 must learne to apprehende euery
 vertue, and bring forth the fruits
 of them, thou must mortifie in thee
 euery vice, and euery shewe of
 them, thou must look into the law
 of the Lorde, wherein thou shalt
 learne how to liue answerable to
 a perfect life and being thus atty-
 red with these spirituall and glo-
 rious ornaments, thou in thy po-
 uerty shalt shine more gloriously
 in the eyes of thy heavenly father
 than all the golden and glittering
 shewes of the rich do in the eyes
 of weake worldlings.

Pensiue. I haue of late indeu-
 red in this manner to refoyme my
 selfe

that, but as yet I haue not attained vnto so sincere a perfectiō, but I thank my God, there doth daily grow more and more dislike of my sinnes, and more desire to follow sincere righteousness, & I trust by Gods assistance and mine own continuall endeavour & practise, it will appeare that I haue profited by your counsell.

Hope. It is well, so it be simply intended, for then will God giue blessing thereunto, so that thou shalt at length become absolute & a perfect man. But there is one thing more for thee to learn, without which yet all these things are imperfect, namely faith, the excellencie wherof is surpassing precious, wherewith thou must of necessity be indured, to become a perfect man. And if thou wilt grow rare, I will briefly shew thee what it is, and how it worketh. Paul to the Hebrewes, the eleventh Chapter, defineth faith in this sort, Faith (sayth he) is, the ground of things that are hoped for, and the euidence of thinges, which are not seene, this is a speciall reward and

Without
faith all oth-
er things
are vain.

The defini-
tion offaith

happie is the man that hath it but
 in quantitie comparable to a grain
 of muſtard ſeed. It is the grounde
 of thinges hoped for, As if it were
 ſaid, Whatſoener croſſe or calamitie
 beareth thee, if thou hope for re-
 leafe and eaſe, thou muſt grounde
 it vpon faith, otherwiſe thy hope
 is no hope. It is the euidence of
 thinges not ſeene; & the ſatisfaction
 or laying open (as it were) of the
 verie thing (though farre from
 ſight) which is expected and long-
 ed for in hope. The thing hoped
 for through it, is (as it were) vi-
 dently ſeene, and layde before our
 eyes, Thou maielt vpon this
 grounde build ſo certaine a founda-
 tion of hope of the loyes to
 come, as if thou were preſently
 ſetled in heauen it ſelf with Chriſt
 it is the aſſurance that we haue
 indeed of all our comforts in the
 promiſes of God. And whenſoe-
 uer we lay this euidence before the
 celeftiall Iudge by our prayers, for
 therein it appeareth to be, or not to
 be, he cannot but allow it ſo cir-
 cūſtant, laſtfull & effectuall, as what-
 ſoener we aſke, though we ſee no
 thing

thing to answer that hope, yet we
 may assure our selves that we shall
 obtain our desires in such sort, and
 in such time as is most fittest for
 our necessities. Inasmuch as wee
 may be holde to say, we are already
 partakers of that we looke for be-
 fore it come, because comming it
 will come, and our faith which is
 the ground and the euidence of the
 things hoped for, shall not bee in
 vain. And therefore in what dan-
 ger soeuer we are, wee must open
 this euidence, euen our faith vnto
 the Almighty in humble sute, that
 as his promises are manifolde, for
 the releefe of his childzen, and his
 meanes infinite, so hee will accepte
 of our faith, wherein wee stande
 assured that hee is God all-suffi-
 cient, full of mercy, able and will-
 ling to graunt what wee aske.
 And first thou must consider that
 there is no dissembling with God,
 neither canst thou bragge of this
 rare Iewel, and yet bring forth the
 fruites of infidelity. Which then
 appeareth when thou shewest thy
 selfe impatient at the chastise-
 ments and corrections of the Lord.

C 3

and

Faith must
 be without
 dissimula-
 tion.

How infy-
 delitie is
 described.

The reward
of diſſem-
bling faith.

and when thou grudgeſt to ſtopy
the Lords leſſure for helpe, and
when leaning the meanes coman-
ded by God, thou run to worldly
and forbidden meanes. Theſe
things canſt not thou ſhroud nor
cloake vnder any colour of pi-
tence, for hee that ſearcheth the
heart, findeth out euery diſſimula-
tion he found out Ananias and
Saphyra in their hypocriſie, & gaue
them the reward of death, becauſe
they would ſeeme to haue faith, &
diſſembled. Learne of the good
king Hezekiah, whoſe ſucceſſe of
his faith was ſuch, as it effected
what he deſired, namely in his
ſickneſſe recovered health, and had
fifteen yeares added vnto his life,
after he Lord by his prophet had
ſaid hee ſhould die, this is a com-
fortable example, fit to be applyed
to thy caſe, who art deeply diſeaſed
within with ſinnes, and without
with croſſes, wherein if thou ſake
the Lord, in this liuely and wor-
king faith, he wil offer himſelf vnto
thee, and make thee ſee the iſſue
of thy hope, euen deliuerie out of
all thy troubles. The prayers of
the

the faithfull are most effectual, for
thereby God uttereth himselfe to
be a God of great compassion, and
exceeding in mercy towarde all
belauers, and at an instant he hea-
reth, and in his good time graun-
teth our desires, as is seene in this
example of Hezekiah, whose prai-
er no sooner issued out of his mouth
but the petition was granted, the
Lords mercy came to meet as it
were the kinges miseries, wherby
thou mayest learn, that the faith-
full soule being in distresse, hath
God as present as if heauen and
earth were conioyned: There is
no distance of place, or proesse of
time, that can preuent God, to per-
form his wil in a moment of time.
But where prayer is, and faith the
ground of it, there is the presence
of God, who giueth presently, or
delayeth for a time, according to his
will alwaies for the best for the
faithfull petitioner, God delayd to
grant Dauids request a long time,
suffering him to continue in ba-
nishment, and in the wilderness,
untill he was wearie, crying yet at
the last, in an acceptable time, hee

God trieth
the faith of
his by long
affliction
whether it
be ſound
or not.

deliuered him and made him king:
ſo Ioseph made long ſate vnto the
Lord being in priſon, and no doubt
the Lord heard him, yet in 2. yerres
he gaue him not his libertie, but
when the time was come wherein
occaſion was adminiſtered of his
aduancement, hee then not onlie
gaue him freedom, but alſo made
him viceroy, as it were of all E-
gipt. Thus doth God often trie
the faith of his, whether it be ſound
or not, & after proof thereof, then it
hath the reward. I might ſhew in
ſmit examples of the force of faith,
how it ſtopped the Lyons mouths,
how it qualified the power of fire,
and how it gaue Dauid victorie o-
uer Goliath, but theſe ſuffice. And
ſith that faith & humble prayer are
ſo effectual, reſt not thou diſſolute
and careles to ſeeke it, aſke it of
Lord, & he will giue it thee abun-
dantly, ſo ſhalt thou thereby be able
to perform mighty things in thy
weakenes. The examples in the
Scriptures are common, they are
infinite, which may confirme thy
faith: ſeeke therefore the ſcriptures,
the ſweet Manna of thy ſoule, they
will

Poorer servant, who in reason cannot challenge priueledge aboue my Lord and maister, all must drinke of Christs cup that will taste of his glorie. Pouertie also is necessary for discipline, as the wise man sayeth, Affliction giueth vnderstanding, and the rodde bringeth wisdom. Therefore may I say to David, It is good for me Lord that I haue been made poor. When affliction is at hand, men seeke the Lord, & when he chastiseth them they call vpon him. But heauy is the burthen of pouerty, for the wise man sayeth, A poore man is hated euen of his own neighbors, & surely experience teacheth as much, for a poore man is in no wise regarded neither for counsel nor societie, be he neuer so wise or honest, vnlesse it be with the poore. hee is inuited to no mans table, he is reckoned but as an offscouring of men, scorned of all: and as the wise man sayeth, The poore speaketh euen in humilitie, he praiseth the rich, but he looketh hautilly, and answereth rigorously, and scornfullie. God be David had experience hereof:
for

The poore
are not re-
garded for
companie
or counsell.

for when he was in diſgrace, whē
 he was brought loſe, whē he was
 depriued of his former credit and
 countenance, when his eſtate was
 altered, and Saul the king became
 his enimie, his friendes forſooke
 him by flockes, and fell from him
 euery day, his acquaintance ſtood
 a far off, and his familiars would
 not know him, they that were dai-
 ly at his table diſdained him, and
 became his moſt cruell enemies,
 clapping their hāds at his pouer-
 ty and miſery ſaying, There, there,
 ſo would we haue it, Iob taſted the
 like deeply, Lazarus, what enter-
 tainment he had in the worlde, is
 manifeſted in the Goſpell, And
 Chriſt was ſcoꝛned by reaſon of
 his pouerty, and was called Car-
 penters ſon, eſteemed ſo baſe, that
 he was thought vnworthy the
 companie of the proude Scribes &
 Pharifies, ſhall I thinke it there-
 fore a hard matter to ſuſtaine po-
 uerty which ſo many godly haue
 imbraced willingly, It was parcel
 of that cup which our Sautour
 begā to vs, for he had no dwelling
 place, he had no houſe to hide him-
 ſelfe

selfe in. Loe a poore man in shew,
but beholde, hee was Lord of al,
yet this poore estate of Christ ter-
rified the rich man, and made him
retire, when hee seemed willing to Pouerty a
follow Christ. No doubt but a miserable
poore estate is a miserable crosse, crosse,
yet manie of our godly Fathers
haue bene therewith touched, and
yet in p end highly enriched: faith-
full Iacob was poore, and thought
it a blessing of greate comforte to
haue bread and clothing, and that
he only craued of God who heard
him and made him rich, wherin he
himselfe glozied in praising God,
saying: I came ouer this Iordani
with my staffe onely, a poore man,
but I returne with mighty ri-
ches, Ioseph was solde a miserable
poore slaue into Egypt, where hee
continued two years in most poore
estate a prisoner, but the Lord rai-
sed him riches and honour. Dauid
was not rich, when he kept his fa-
thers sheepe, yet God made him
king of Israel, Elias was forced to
beg breade and water of p widow
of Sarepthah, yet God by his
prouidence gaue him food by a ra-
uen

**A Rauen
brings food
to Bliah.**

**We haue
manie
thinges if
we feare
God and
flie sinne.**

uen to teach vs, that hee can make
the most cruell and harde hearted
to giue succour vnto his, these ex-
amples moue me to thinke, that if
Gods dearest childzen were poore,
and after enriched, he will giue me
sufficiencie, or a contented mind:
God will not alwayes holde his
hand fast, not regarding the poore
estate of his childzen. Hee will in
a time conuenient, giue what is
sufficient: and for my comfort
will not let slip out of my memo-
ry, and daylie meditation the sweet
lesson that Tobie taught his sonne,
saying, Feare not my sonne, for
that we are made poore, for thou
hast many thinges, if thou feare
God, and flie from sinne, and do
the thinges which are acceptable to
him. And Dauid confirmeth this
saying: The poor trusting in God
shall not alwayes be forgotten,
neither shall the hope of them that
are oppressed faile for euer. The
Lorde indeede hath taken vpon
himselfe to defend, preserue, main-
taine, releue, and sustaine the
poore that trust in him, yea, hee
heareth the desires, and comforteth

with their harts, and speaketh thus
of his owne readinesse to helpe the
poore. Now for the oppression of
the needie, and the sighes of the
poore, I will vp, sayeth hee, & will
set them at libertie frō them that
opresse them. Hee maketh the
poore that goeth forth mourning
to returne with plentifull sheaves,
this is hee that releaseth the poore
with bread, that maketh the bar-
ren and drie land fat and fertile.
This is he that blesseth the poore
& needie with the floure of wheat,
and feedeth the hungrie with good
things: Hee neither sayleth nor
forsaketh the poore. Great are the
comforts which I gather by the
sweete experience of Gods conti-
nuall presence.

Now, to make some small re-
semblance betweene such as are The rich
called poore, and such as are called and poore
rich, were not much from the mat- haue one
ter. Common experience teacheth mother the
erie man, that they haue all one earth.
and the same mother, the earth,
from whose bowelles cometh
as well the poore as the rich, and
the begger as the king, and bring
like

like riches into the ſwoorde with
 them, very nakednes though ſhe
 ſeeme prodigall to ſome in giuing
 them largely the things which are
 in her: and again ſhe ſeemeth to
 holde faſt her hand, and affoordeth
 little to others, and therein ſeemeth
 a partiall mother, that maketh
 ſuch difference of her childre,
 that ſome ſhe ſets aloft, ſome ſhe
 keeps miſerably low, ſo that hence
 it cometh, that ſome are called
 poore, ſome rich, & yet both yeld
 like riches backe againe vnto her,
 the poore repaies her with as large
 a requitall as the moſt rich, and
 ked carcaſſe onely. What great
 glozie is there then in welth more
 than in want: onely the uſe of a
 little ſwaight of wealthie thinges,
 which are alſo as vncertain as life
 it ſelfe, for they goe and come, they
 increaſe and diminith, as the high
 giuer will, and yet ſuch is the paſ-
 ſiſh glozie that the wealthie haue
 of the uſe of that which is none of
 theirs, as if they could carrie it to
 the graue with them, they woulde
 there build Tabernacles for them
 and their flatterers, but they ſe
 painly

The uſe of
 a little
 wealth and
 the want
 of the uſe
 maketh the
 difference
 betweene
 the poore
 & the rich.

dainly leaue it al with grief, with-
 out consideration of the accounte
 which they are to make of their
 stewardship. Mas, if they bee but
 stewards of these mountaines of
 wealth, of these millions of golde
 and siluer, and that they be vnder
 checke of an higher audite, they
 are in worse case than such as are
 accounted pooze, for they indanger
 themselves & their soules, if they
 come short in their reckoning, or
 haue not disposed all thinges, as
 y^e Lord the owner of these thinges,
 hath willed them, and how hard
 a thing it is to be able at that ge-
 nerall reckoning, to make such an
 account as may deserue acquit-
 tance. Christ himselfe hath fore-
 shewed. It is as possible (sayeth
 he) for a Camell to goe thorough
 the eye of a needle, as for a riche
 man to enter into heauen? And
 therfore cryeth bitterly against the
 woevnto you rich, for you haue
 your consolation here. But of the
 pooze of the worlde hee saith by
 James. 2. 5. Harken my beloued
 brethren, hath not God chosen the
 pooze of this world to bee rich in
 faith

The richest
 is but stew-
 ard of thae
 he hath
 why should
 he then bee
 accounted
 rich?

Comfort
 for the
 poore.

faith, and heires of the kingdome, which hee promiſed to them that loue him. If a man then regards the true riches, godly poore in this life is the moſt rich, & worldly wealthie moſt poore and miserable catifes, becauſe their joy is but for an houre, and their reward paine euerlaſting, if they diſpoſe not rightly of that which is put into their handes, which is here. Againe, the poore thought to be world miserable, yet their poverty continueth but a moment, & their reward is with Chriſte euerlaſting. Theſe thinges duly conſidered, who will not embrace a poore eſtate, to haue a heauenly kingdome? Therefore I will reſt upon the good pleaſure of my leading God, and to him will I call in this my poore eſtate, that I may be releued with the thinges neceſſarie onely, as Iacob did, and will be therewith content.

A most sweet praier, in a
poore estate.

O Lord God almighty, mer-
cifull, powerfull, and full of
misedome, what am I that
shuld approach before thy throne
being a wytch, formed and made
of a little dust, and filthie earth,
whose beauty passeth sodainely to
nothing when it is most flouri-
shing, and most pleasing it selfe:
such an Roade is the variable
state of man, that being high, is
sodainely cast down, being rich, is
sodainely made poore, hee hath no
certaine continuance of his pro-
sperity for an houre: what shoulde
then move men to glorie in such
uncertaine security, onely hee is
secure that is vnder the shadowe
of thy sacred wings, protected by
thy blessed name, and releued by
thyne vnsearchable prouidence.
Wherefore (good father) say
that I thy silly creature am thus
cast down, and made (as it were)
a by-woorde among all that know
me, in regarde, I am become
verie poore, and farre vnable to
f keep

keep way with the glorious in the
 world, I onely ſtye vnto thee, as
 the onely ſafe refuge, propper and
 meane, to ſupport me in my low
 eſtate: receiue mee, and reue me
 deſpaye: ſuccour mee and ſupply my
 wants, enable me to liue, and with
 comfort in a ſound and diſpoſed
 conſcience to waide through the
 vale of diſtreſſe with carefull and
 induſtrious trauele in my calling,
 as I ought, wherein, if thou aſ-
 ſiſt me not, I ſhall faint, if thou
 bleſſe me not, I ſhall not proſper,
 and if thou hold me not vp, I ſhall
 fall, and falling, I ſhall quickly pe-
 riſh: but on the contrarie if thou
 hold me vp, nothing ſhall caſt me
 downe, but I ſhall ſtand faſt, and
 ſhall not be moued, without thee
 I ſhall reele to and fro, not know-
 ing to whom to repaire in my poſ-
 eſtate, ignorant what courſe to
 take in my wants, I am deſtitute
 of all helpes, all frendſhip fayleth,
 to thee I ſtie, for with thee is ſa-
 uour, and with thee is abundance of
 louing kindneſſe & mercy: I haue
 the Helias to pray vnto thee for the
 increaſe of ſtocke and ſtope, I haue

no Jonathan to impart my griefs
 vnto, and who may giue me com-
 fort by his faithfull counsell: I
 wander here and there for succor,
 but compassion is no where to be
 found in the earth, so that (graci-
 ous Lord) I am as a miserable
 man, bereaued of all consolation,
 depriued of all aid, on al sides for-
 saken. And thus destitute (good
 Lord) I rest, what wilt thou that
 I do in this misera ble estate: Is
 thine anger Lord, so highly in-
 kindled, & thy louing kindnesse so
 much abated, that thou seemest to
 refuse to regarde these things: I
 am thy creature, & wilt thou vi-
 terly forsake me: Shall I find no
 more fauor at thy hands: Hast
 thou forgottē to be helpful to the
 poore that call on thee: Oh where
 is that loue thou shewedst to He-
 liah, when he was in great misery
 in the wilderness wherein thou
 refreshedst him by meanes extra-
 ordinarie, euen by a Raven, that
 brought him foode: where is thy
 loue thou shewedst to Iacob, who
 in his pouerty begged at thy hand
 food and raiment and obtained it

with mighty riches: Gracious
 Father, where is this thy moſt
 ſweet comfort become? Is it ſhut
 vp onely againſt me poor wretch?
 And ſhal I taſt the ſweetneſſe of
 thy benignitie no more? Loving
 father, thou canſt enlarge my por-
 tion, & nothing diminiſh thy ſtore,
 for there is no end of thy treaſure.
 The whole earth & all the things
 within the ſame are thine, and in
 thee to diſpoſe, and thou canſt
 commaund euery of the creatures
 to ſerue for y reliefe of thy childre.
 Thou canſt ſpeake the word, and
 what thou wilt is done, yea, Man-
 na the bread of heauen, came in
 ſhowers at thy word. Quaples,
 water out of the rocke, and what
 elſe ſo euer might tend to comfort
 thy childzen, thou calledſt them, &
 they abounded, all things are to
 thee poſſible & eaſie, and all thy cre-
 atures are ſervants vnto thy wil.
 Silver, gold, cattell, the fruites of
 the earth, and whatſoever is vn-
 der or aboue the heauens, they ob-
 bey thee for the vſe of man. It is
 thou that pulleſt down the proud
 and haughtie, and who but thou
 canſt

must exalt the poore, the humble,
and the lowly in hart: what thou
wilt thou canst doe, it is onely in
thy power alone. Thou feedest
the hungrie and satisfiest the poore
with thinges sufficient. Lord I
am poore, helpe me. helpe mee, for
the helpe of man is both vaine and
uncertaine. And therefore (good
father) I will seeke thee for ever
yea both early and late will I
seeke thee, for thou art easie to bee
found, and neere to them that seek
thee. Thou wert neere to Iacob
when hee slept in the mountaine:
thou wert neere to David when
he was in the wilderness of Ziph.
thou wert neere to Daniell when
hee was among the Lyons: thou
wert neere to the three Children
when they were in the fire, and
thou wert neere to Ioseph in the
prison. Therefore whensoever a-
ny of the children seeke thee dili-
gently, there they shall finde thee,
in the Temple, in the prison, in
they houses, in the fieldes, nay,
in the most uncouth, strayinge,
and desolate places that are,
even there art thou also. Good
F 3 Father

Father, sith therfore thou hast al-
 wayes beene so readie to p[ro]tect
 and comfort all our godly fathers,
 I will not but trust in thee, and in
 trusting in thee, I will seeke thee,
 and in seeking of thee heare mee,
 and in hearing me, O Lord succor
 me, releue me, and let me no lon-
 ger be destitute of thine assistance,
 for I faint for wante of thy pre-
 sence, deare father thou hast pro-
 mised neither to faile nor forsake
 thy children, then I cannot dispaire
 of thy help. I assure mee thou wilt
 come in a time most acceptable for
 me, and wilt supplie al my wantes
 which are manifestly knowne to
 thee, and all things follow thy sa-
 cred decree: louing father I hum-
 bly submit my selfe, my soule, and
 body, and all that thou hast giuen
 me to be disposed at thy will: Do
 thou what thou wilt, sende helpe
 when thou wilt, and worke for
 me euen as thou wilt, and giue me
 a patient acceptance of my poore es-
 tate, that waiting thy leasure, it
 may be inla. ged as thou seest con-
 nient for me, and whether it be
 pouerty or riches, whether liber-
 tie

the of imprisonment, that thy wife
 shall thinke meete to lay vpon
 mee, be it as thou wilt, for it can-
 not be but for the best, for thou art
 loving, mercifull, powerfull, and
 prouident, therefore will I feare
 nothing, but obediently attend thy
 will. **O Lord increase my faith.**

Penitencie. I thanke my God, tho-
 rough whose gracious goodnesse
 my hart is greatly quieted, and my
 soules comforted, in mine extremities
 necessities I haue receiued most
 sweete inward consolation, by my
 conference with him, who is most
 ready to heare. And now I will
 waite through faith, which is the
 euidence of things not scene, for
 the performance of that which I
 desired of my God.

Hope. Thou must indeede waite
 with patience Gods good time, for
 vnlesse thou bee armed with pati-
 ence, all the rest of thy vertues will
 be altogether blemished, and there-
 fore, in anie waies stay not vntill
 thou haue attained patience, the

Without
patience
other vertues
are
nothing.

mistres and gouernes of all thine
affections, which keepeth thee with
in the list of a contented mind, how-
soeuer it fare with the outwarde
man, therefore the patience which
thou must seeke and embrace, in all
things must bee a ioyfull accep-
tation of thy miserie, not as com-
pelled, but cheerefully resting vn-
der the burthen of thine aduersity,
which then, although it seeme to
make thee sigh by reason thou seest
no end of thy griefes, it shal in the
meane time cloath thee with spiri-
tual ioy. Patience stateth thee for
sating in any distresse, yea when
thyne enemy is at hand, cometh, not any
comfort appeareth, when all things
seeme to bee ouer thy owne, then is
Patience the remedy, which like
a mighty giant beareth it out with
a godly courage. True patience
loueth the afflictions which thee
suffereth, and if thou attaine to
this patience, thou shalt giue praise
to God, in the middelt of thy mi-
series and submit thy selfe to his
iudgement, when thou art plessed
with diseases, neither can pouer-
ty keepe thee backe, or hinder thee
from

From commending highlye the great bounty and goodnesse of almighty God. The mother of this precious and admirable Jewell is tribulation, affliction, pouertie, and crosses. Patience also begetteth experience, and experience hope, and hope maketh not ashamed. The mother of patience is affliction.

It is then concluded by the holie Apostle, that tribulation maketh not ashamed. For why? faith whereof wee haue spoken before, is the euidence of thinges not seene which so worketh in time of tribulation and affliction, that it assureth the afflicted, that his delinerie is easie, his comfort, and his releefe is comming: So that this tribulation and affliction seasoned with faith, worketh patience, a contented toleration and sufferance of the misery present, which patience bringeth forth experience, namely, it hath prooofe of Gods continuall prouidence, wherein hee worketh mightily, and beyond all humaine and mortall reason of mannes capacity, the greate ioy, ease, comforte,

¶ 5 relaxe

Hope grow
eth by exp
erience.

The office
of Hope .

releefe and release of all the faith-
full afflicted, and that by so manie
admirable meanes, that of this ex-
perience springeth hope, which
worketh through the same experi-
ence, by an vnbonded assurance,
that such successe will follow pati-
ent expectation. So that this ap-
peareth to bee the whole furniture
of a true beleuer, faith, hope, and
patience, which being ioyned to-
gether in thee, thou shalt finde that
as faith is the grounde of thinges
which are hoped for, and maketh
them (as it were) present before
our senses, and our selues are cer-
taine of the as if they were in our
handes: so hope maketh vs attend
the tyme, restraining our corrupt
natures from practising anye un-
lawfull meane, for the supply of
that we looke for. And hauing the
working of those two so singular
vertues in thee, Faith and Hope,
there is no place in vs of impati-
encie, of grudging, of griefe, or of
desire to seeke sinister deuises for
releefe: but setteth downe his rest
and resolution to bee as cheerefull
and full of ioy in distresse, as in any
prosperous

prosperous event whatsoever. So
saith that children when they
went to the fire, they said, though
God would not deliuer them, yet
would they not dishonour him:
Herolute & patient was Paul,
who said, though hee kill mee, yet
will I trust in him, such is the fruit
of true patience. It is necessarie
that thine hart is tryed with afflic-
tion and delay of comfort, for that
is to the end that thou shouldest be
fully armed with these vertues,
and haue experience howe in his
providence God worketh for thee:
for thou shalt finde, that as the
promises of God are onely sure: so
is thy faith and hope grounded
vpon God onely sure.

Pensive well. I see that I was
far from perfection, without hope
and patience, therefore sith thou
hast so largely shewed mee the ef-
fects of these vertues, I will as in
other things flie vnto God, who
I see is most readie to receiue and
heare the petitions of such as call
on him in faith. I will submit my
self to his will in patience, howe
when to be releued of my hard e-
state.

A godly prayer to abide Gods loue
thy ſure for helpe. in affliction.

O most gracious God, most
louing and deare Father, I
fall downe before thee, I
giue thee glorie, doxologie, and
praise for evermore, Though I
miserable, wretched, and vniuersall
thy creature haue long cried vnto
thee, lifting vp my voice in lament-
table complaint vnto thy mercie,
that thou wouldest vouchsafe to
heare and looke with a most graci-
ous eye and tender affection vpon
my miseries, a cure mee of the cal-
amities wherewith I am oppres-
sed. But loe, (oh Lord) I see and
consider, that my sinnes which are
many, mine iniquities which are o-
dious in thy sight haue caused thee
to delay thy helpe, and I acknow-
ledge that worthily thou withhold-
est thy speedy reliefe and succour
from me: yet deare God and lo-
uing Father in Iesus Christ, call
yet againe at the length thy tender
fauiours promised in thy forme to
memozie, and although thou seeme
to

to abate thy selfe very long, & no-
 thing at all to regarde the words
 of my complaint, for triall of my
 patience, be pleased at the length, &
 when thou seest thy time most
 expedient for mee, to turne againe
 into me in love, and let me taste a-
 game of thy readie helpe, and in the
 same time let mee bee inwardlye
 strengthened with a patient accep-
 tance of what thou wilt shal light
 vpon me, praying thee to laye
 no more vpon mee, than I am able
 to beare. Let me finde that thy yoke
 be easie, & thy burthen light, & let
 thy crosse bring forth patience, &
 let patience bring forth hope, that
 I waiteing with ioy & in a there-
 full constancy thy releefe, bee not a-
 shamed of my present afflictions &
 with thy ready outstretched arme bee
 a continuall prop to support me, as
 it was to Paul, to who thou saidst,
 beare not, my grace is sufficient for
 thee. Let that thy grace bee pou-
 red out vpon me (good Father) & it
 shall preserve me that I slip not in
 the perils wherein I stande, so in
 patience shal I rest thy fatherly good
 will & pleasure, as did Dauid, Iob,
 Joseph,

Joseph, Daniel, and others distressed. And by thy fatherly goodnesse in the end receiue like comfortable issue and successe of my hope, as they did. And graunt (deare father) that my sinnes by reason whereof I am thus visited with thy heauie hand, may bee no barre vnto thy mercies, but that they may be couered with the robe of thy sonnes innocencie, whose continuall mediation for me in mercie accept, that it may worke for mee a timely deliuey out of all my euils, least that (good father) the tedious continuance of a miserable estate cause mee to faint, being of my selfe weak & not able to indure what I am willing, for the spirit is willing, but my vaine & corrupt flesh is weak, and ready to sink vnder the least distresse, and therefore dear God, tarie not ouer long, bee not absent from mee alwayes, but rather in loue come and embrace me againe, and againe, that I feeling the sweetenesse of thy presence may with cheerefull patience continue thy leysure in relieving mee. So shall my heart within mee reioyce

reioyce and I ſhall ſing praiſe vnto thee with dayly deſire to bee re-
mied in the inner man, howſoeuer
the outward man be mortified dai-
ly by the ſharpe corrections, and
ſeruethe to bee at the point to periſh,
Into thy handes (moſt gracious
father) and into thy bleſſed pro-
tection I commend mine eſtate, be
it vnto me as thou wilt, ſend mee
helpe when thou wilt and as thou
wilt, Thou art wiſe and all ſuffi-
cient, therefore will I waite thy
good pleaſure in all things.

O Lord increaſe my faith.

Hope. Thou beſinneſt nowe to
be well armed againſt all croſſes.
wherein alſo patience, wherof thou
beſinneſt to haue ſome taſt, wil be
a greate eaſe, and breede the greate
conſolation: ſo that now if thou
feele thy ſelfe touched with any
other troubles, thou knoweſt the
Phyſician, who will heale thee
without monie.

Pen. I am highly bound vnto
you for your ſweet counſailes,
whereby

One trouble
followeth
another

Whereby indeed I am in a reasonable good sort instructed how to behaue my self in y^e troubles which presently I am touched with: yet I see that such is the nature of knowledge, that one spark inkindleth an other: and againe, such is the nature of trials, crosses, & calamities, that one presently followeth an other as the waues of the sea that neuer cease. And sith that man, & specially every one whome the Lord loueth, is as a storehouse of aduersities, wherein the Lord hath laid vp all kinde of miseries, which he calleth one after another to trie his withall, and there is not that calamitie, which hath happened to any, but may happen also vnto me: And therefore if I may craue your kindnes so far, I will call to minde euery affliction that happeneth commonly to man, that by your good directio being recorded it may rest as a glasse for my selfe and others to looke into being any waies afflicted: and that it may seeme as a closet of precious salues to be applyed to all calamities whensoever they do happen.

Jna

Infinite are the crosses that hap=
pen vnto men, but I would glad=
ly make prouision for comforte in
the most principall, as imprison=
ment which is an heauie crosse, e=
uenies, sunders, sickness, disobe=
dience of childzen, and crosses in
householde gouernment, and such
like.

Hope. What wilt thou then that
I say therein?

Pensue. I woulde gladly heare
your counsel what were to be done
if it should please God to lay im=
prisonment vpon mee, which is a
very sharpe punishment, deprivation
of liberty, which nature alto=
gether abhorreth.

Hope. To speak of imprisonmēt
is to enter into a matter very in=
conuenient, for that the causes are infi=
nite, for there are some imprisoned
for theft, some for murder, some
for treason, some for conscience &
the true testimony of Religion,
some for debt, some for one cause,
some for another. But as I take
it there neede nothing to be said of
the three former, but only of the two
latter, to comfort thee what, yet wilt

Diuers cau=
ses of impri=
sonment.

The impris-
soned
ought to
sorrow
more for
his sinne
than for
restraint of
libertie.

I touch them all briefly, that all
may haue comfort, that I may run
ouer the rest of the afflictions with
such celerity as is expedient. Al-
though it be a matter most contra-
rie to flesh and blood to suffer im-
prisonment for that all men delight
in freedom & libertie, yet is it ma-
ny times seen, that it is the lot not
only of the wicked but of a most
godly, sincere and best men to be
restrained of this sweete blessing,
liberty of body, sometime without
desert sometime in iustice, as in
warde of sinne, negligence of our
callings, & other infirmities. But
to speake vnto the malefactor who
suffereth for his offence by the law
hee must make of his necessitie a
vertue, that is, to take with pati-
ence that which he cannot auoid,
and being captiue let him be moun-
teous to sorrow more for his offence
then for want of his freedom, &
by vnfained repentance let him
take holde of the louing promises
of Christ, who as he was ready to
receiue the penitent thiefe, so is he
ready to receiue every true peni-
tent offender, and therefore where
sorrow

to mer findeth by examination of
his conscience, that his offence by
the law deserueth death, let him
not dispaire, but put on a resolute
patience, with hartye repentance,
and full trust in the merites and
mediation of Jesus Christ, whose
death shall be his life. For the of-
fence committed through frailtie
though the law impose death, yet
true repentance findeth saluor ioy-
ned with faith, and place of par-
don, and forgiveness with God.
And the same day that he shall dy
for his fault, the same day shall he
be with Christ in Paradise. But
his giueth not scope to sinners,
hastily to runne into vnlawfull
actions, presuming that future re-
pentance shall obtain remission for
the crime committed, for as God
is mercifull, so is he iust.

Imprisoned
for debt
wherinto
they grew
by liuing
prodigally

Some fall into this miserable
slauerie through debt, wherinto
they fall as in a dream, for while
the danger is a growing, it woz-
eth like a pleasing poison, for y
drinking is most pleasing & the
spending delighteth flesh & bloud,
but when a prodigall hande hath
wasted

wasted what was not his, and a carelesse he art seeketh not to pay the olde, but to atchieue more, and so by degrees steppeth by aloft, in shew to the world, that he is a man of account, a man of great reckoning & to be reuerenced, though that which he eat, and that which hee proudlyetteth in, are other mens: he is suddenly taken by the throte, and paye that thou owest: is the salutation that his friend afozetyme affoordeth him, and without paying there is no praying anaisleth, but the matter is gently referred to the mercilesse, who end the controuerie in cruel captiuitie & imprisonment. Have patience with me, and I will pay thee all, standeth not for payment or respit.

Poore meaning well imprisoned for debt.

Another sort there are that come into miserie by a more tolerable occasion, as by losse of goods, by sicknesse, by great charge of children, & such like meanes; such are driven to make friends in þ world for aid and reliefe to support their estates, least they should perish in their wants. Alas who knoweth not

not the bitterness of want? It is
a most cruell burden, yea, such an
one as none can endure, for nature
must haue its sustenance, infants
must haue their maintenance, else
nature quickly decayeth, and they
cannot indure. He therefore that
taketh an honest industry, & tra-
uelleth faithfully to performe this
duty by his owne labours in this
behalf, and all his godly in deuours
will not extend to performe his
duty herein, so that hee is dyuened
to borrowe of the able to supplye
his wants, and that againe and a-
gaine, as his occasions require,
that he becommeth so deeply indeb-
ted at the length, that all his neces-
saries will not suffice it: Then his
cruell creditors take an harde and
curious course, and so cast him
into miserable thraldome, where
he is constrained to spend his
dayes in continuall sorrow. Alas
what can this anayle of pleasure
creditor, to see a man as deare
to himselfe in the sight of almighty
God by his meanes so to bee
plunged in the filthy and loathsome
pools of imprisonment, where
is

If a poore
debter die
in prison
it will be
hard for
the creditor
to answer it.

11

The poore
man in pri-
son, in hart
desirous to
pay hath
paid the
debt before
God,

is nothing sweet, but al tedious,
irksom and full of griefe. Sure-
ly if such a man die in this misera-
ble thraldom, it will be hard for
a creditor to answer it: although
the law which is onely rigor, can
tel him that ther is due proceeding
against him without error, and
therefore he standeth cleare, and
that which is done the law did it
and not hee. But let him withall
cal to mind, that in the mean time
loue is gon, charity is not in him
and he forgineth not: how can he
then say, Lord forgive me as I
forgive, this is worthy to be no-
ted: but worldly men are frozen
in their hearts, and there is no
impressiō of mercy can haue place
there. howe then can they expect
mercy? For doubtlesse what mea-
sure euery man measureth to his
brother in this life, the same he
shall receiue in the life to come,
whether it be loue or hatred, mer-
cy or rigor, but now for the com-
fort of such a poore prisoner, thus
much I wil say, that he retaining
an honest and careful desire to
pay what he oweth, though he be
vnatic

unable, he hath already paid his debt in his hart, and he may comfort himselfe in this, that he hath not borrowed as the wicked, who purpose not to pay, and though he rest in captivity, he may assure himselfe that he hath the freedome of conscience & peace thereof, which passeth the understanding of the wealthy, who wallowing in their abundance, thinke every extremelie full that they inflict vpon the poore.

Some are imprisoned vpon displeasure, and for speaking a truth as was Micheah, who at the will of Ahab was committed to prison, and was fed with the bread and water of affliction. 1. King. 22

27. So was Paul, 2. Cor. 11. 23. Some of slander, as was Ioseph, Gen. 39. 21. Some for a sincere affection to the truth, as were the three children, manie other causes there are needlesse to be touched whosoever therefore is touched & restrained of libertie for any of these causes, it is the most sweete violation to fly vnto God, whose help is then most ready, whē men
cases

Some'ims
prisoned vpon
displeasure.

cases are most desperate, & some
 to be without hope of relief. And
 therefore saith David, Hee is a
 strong tower for the oppressed, &
 a sure and certaine refuge for the
 afflicted, and againe. The poore
 shal not alwaies be forgotten, nei-
 ther shal the hope of the that are
 oppressed fail them for euer, there-
 fore did David in the like case co-
 fort himself in the Lord, as appea-
 reth, 1. Sam. 30. 5. and said, Lord
 thou hearest the complaints of the
 poore, & comfortest them that are
 in prison, and bendest thine cares
 vnto them, psalm 10. 17. where-
 by it appeareth, that such as are
 thus depriv'd of their liberty
 must fly to God for freedom, who
 as David saith, Despise not his
 prisoners, which appeareth by Jo-
 sep k, who being shut up in prisō,
 which was an ignominious thing
 to the world, was not onely not
 despised, but the Lord made it a
 preparatiue for his high aduance-
 ment, although when hee was in
 prisō he was in miserable case, he
 very iron pearced his feet, he was
 swaried in fetters, & that not for
 a mo-

moneth or two. it was for two
 years and more, in all which time
 he waited the Lords leisure, & de-
 pending on his providence he gave
 him favour in the sight of his cruel
 Tyrer. See farther what the Lord
 worketh for his sincere servants,
 he sent his Angell and opened the
 prison doore, & willed his Apostles
 to goe forth. Acts. 5. 8. So hee did
 to Peter, though he went bound w
 two chaines, and garded with sol-
 diers, & vnder two strong gates,
 wherof the one was an iron gate
 and by the providence of God his
 chaines fell from him, and the An-
 gell of God opened the gates, and
 brought him into the towne, and
 delivered him out of the hande of
 Herod, who sought his death,
 Acts. 12. 4. 5. 6. The like mercie
 God shewed to Paul, and Silas,
 who were put into the inner pri-
 son, and their feete fastned in the
 stocks, and yet at midnight by
 their prayer, their bandes fell off
 the doores were opened, and they
 might have departed. Acts. 16. 24.
 By these examples it appeareth, &
 the Lord is able to worke meanes

The Angell
 of God des-
 livereth
 Paul and o-
 thers out
 of prison.

God can
worke extra-
ordinarie
meanes to
deliuer his
if it bee ex-
pedient.

extraordinary: if neede require, for
the freedome of his childzen much
rather can he rayse by a thousand
meanes to release them, if he finde
them truly penitent for their sin,
truly faithfull in him, and truly
zealous continually to call vpon
him. Then will he, liston to their
cries, and in a time conuenient de-
liuer them: yea, if their case be ne-
uer so hard and desperate. for the
more dangerous the estate of his
childzen is, so much the greater is
his glorie, hauing deliuered them.
Therefore ye that feare God, feare
not, but cal continually vpon him,
and he will mollifie the hard hearts
of your creditors and aduersaries,
or else hee will worke some other
meane when you least thinke of li-
bertie. But let him that is thus
shut vp, depriued of his libertie, be
continually to minde, that it is his
his sinnes secret, or knowe how
cleare soeuer hee stand in his owne
conscience. And cleansing his afflictions
by heartie repentance, and hu-
miliation before God he may as-
sure himselfe that God is louing
vnto him, and that he is mercifull
with

and him taken in prison. And with
 it is necessarie to haue regards
 how to spend the time being thus
 shut up: for no doubt, there are
 some which giue euident testimony. There must
 be they are carelesse, eyther of Gods regard
 or of his grace of god, or how, or where had of the
 to obtaine their libertie. Such exercises to
 be they that delight only in be vsed
 while there, and being pulled vp in prison,
 by gluttony, betake them to vn-
 commendable exercises, as carding
 and darning, and that after a si-
 milar manner: one to rob another
 of their money: with swearing and
 blasphemie. Againe, some there be
 that make price of the simple
 and enter newly amongst them.
 Such things are tokens of a more
 heinous thraldome to come: but
 (no doubt) & they are high-
 ly to be commended, spende their
 time in godly exercises, as in rea-
 ding the comfortable Scriptures,
 praying, in conference of God,
 of his comforts, of his mercie, of his
 patience, and of his iudgements.
 & of his (there is no doubt) but
 he hath a fatherly care, which
 will shew in his good time. It

It is good
to haue a
godly companie
in
prison

is a great comforte to a good man
imprisoned, to haue some godly
associate with whom he may take
sweet consolation by christian con-
ference, and no doubt it shalbe vn-
to him moze sweet then any other
exercise whatsoeuer, though mo-
derate exercises in the fear of God
may be also bled: Let it not be
thought strange, to proue that pro-
fit groweth by imprisonment.

Imprisonment (no doubt) is
griuous and irkesom yet is there
great ble therof to be made & pro-
fit to be taken: for surely to a godly
man it is as a scholl of knowledge
and vertue, though to the wicked
it is a puddle of all vice. Libertie is
the sweetest companion that a man
may walk withall, but yet it often
bringeth a man to sundrie evils, it
leadeth him to wantonnesse to ba-
nitie & draweth him to many dan-
gerous evils: for freedome hath a
large walke, & nature seizeth vpon
euery pleasant baite. Whereby the
poore soule is often inuenomed
with the inchantments of Sinne, so
that it is deeply indangered, and
that by libertie, For see we not e-
uery

Liberty
sometimes
hurtfull.

very estate and, degree to abuse it.
 Truly liberty, which is the freedom of the body, may bee saide to be the Lady & mistres of the affections, and the affections to be framed according to the large or restrained compasse of liberty, for when men are young, lusty & strong, their liberty then reacheth infinitely, and the that affections stray on a thousand fancies: but when they become olde, impotent and diseased and the body restrained into a lesser swalke, then are the affections forced to stay themselves within the lists of lesser compasse. The like doeth imprisonment, wherein when the body is shut up, it is contained within the wals, where the eye hath not his scope to behold, nor the eare to heare the vanities, which are comon abroad, & therefore is the imprisoned in the happy, for if the body have not free outgoing and ingoing, as nature desireth, which is contrary to flesh & blood yet where the spirit of God worketh, there groweth a consideration of the place where he is: and thence a contentation with a forme resolution to abandon

the memory of the vanities which
 ſeduced his affections, being in the
 high way of liberty, and to em-
 brace a ſolitarie life, wherein hee
 may frame ab his ſtudies and de-
 uiſes, to meditate of heauenlie
 thinges, which being once taſted
 it will yeeld ſo ſweete fruit that
 ſoule at length will onely thiſt
 for vertue, and the fruition of ſa-
 cred thinges, ſo that reſtraint of
 liberty ~~in~~ into the godly the very
 ſtep as it were to a godly life, and
 ſuch as yet haue not the true feel-
 ing of the feare of God, may
 learne how to frame himſelfe to
 ſuch a courſe as will at the length
 bring him vnto commendable vir-
 tues, thus may euery man what-
 ſoeuer vpon whom this hard lot
 of impriſonment is caſt, make pro-
 ſite thereof, and eſpecially if he ac-
 cept it with a patient waiting the
 Lords leiſure, and continue in all
 godly and vertuous indurations.

A prayer to be said of such as are
in prison.

O Lord most loving and all
sufficient, absolutely able to
do what thou wilt. I see
that thou canst not abide thy chil-
dren to goe astray, and to follow
vanities, but thou wilt thy self rea-
lous of thine own glory, and desir-
ous of our saluation. And al-
though thou seeme of long time to
waite as our sinners; and to make
no account of our transgressions,
yet dost thou at the length call vs
to an account by affliction, which
thou layest vpon vs in diuers ma-
ners even as thou wilt. And I
confesse (good Father) that thou
hast worthily found me out in my
sins, and hast iustly cast me down
into this ignominious pit, into
this miserable place of thralldome,
and hast suddenly shut me: vp in
prison, deprived mee of the liberty
wherein I lately wantonly wal-
lowed, as though thou haddest
not seeme it, wherein gracious fa-
ther, I confesse thou dealest most

fauourably with me, though thou
 suffer thereby the body to perish for
 a season, yet is it a sound medicine
 for my poore diseased soule, which
 vnles thou hadst thus fatherly re-
 claimed me, I had been ouerwhel-
 med with sin: & deadly security ere
 this time: and therefore I hartily
 giue glory vnto thy name who hast
 not suffered mee to strape for euer,
 but hast restrained my body with-
 in the limits of this loathsome pri-
 son where yet mine affectiōs which
 are grosse, wil seek to range abroad
 after the accustomed vanities, vn-
 les thou my most carefull & louing
 father, restrain the also within the
 limits of thy feare, so shal I make
 mine imprisonment profitable,
 namely, the liberty of the soule: for
 Lord, I see that then hath the soule
 most freedome, when the body hath
 lesse liberty: for while I liued at
 large, and walked in the pleasant
 paths of licentious liberty, I fol-
 lowed euē with greedines the sen-
 suall desires of the outward man,
 which brought my poore soul into
 a most dangerous spiritual impris-
 onment, but now O Lord I feel
 a cons

a contrary working. for the fleſh,
though it be yet prone to vanities
it wanteth the ſcope to perſorme
what it deſireth, and therfore deere
father, I beſeech thee ſeaſon mine
heart with thy feare, and mortifie
in me the corrupt and unſeemly af=
fections which ſeem to break forth
in me, and let both body and ſoule
haue the free liberty, will, and a=
bilenſe to ſerue thee onely and on=
ly reſt and reliee vpon thy proui=
dence, to bee comforted and relea=
ſed of their miſeries. giue me true
and vnſapned repentance, and ac=
cept mee into thy moſt gracious
fauour, wherein thou canſt alſo
eaſe me of my calamities, and cure
me of my griefes which my diſtreſſe
procureth: afforde mee the ſpirit
of inwarde patience, which ſhall
bring forth the true conſolation of
my ſoule: Call to minde the mer=
cies promiſed in Jeſus Chriſt, and
therin at thy good pleaſure reſtoze
me to liberty both of ſoule and bo=
dy. Thou art my keeper, comfort,
and inward ioy, yea thou art my
deliuerer, worke thou in the hearts
of ſuch as ſet themſelues againſt
mee

me that they may shew fauour &
 that the bitter fruite of extremity
 proceede not from them, thou rulest
 the hearts of all men, and canst
 mitigate the rigor of the most cru-
 ell men: thou diddest alter the na-
 ture of the lions, that they had no
 power to annoy Daniell, It is an
 easie for thee to change the cruelty
 of mine aduersaries into mercie:
 All thy creatures stand at thy com-
 mand, Esau could not hurt Iacob,
 because thou hadst decreed the con-
 trarie. The fire did not execute its
 nature vpon the three children, the
 water of the red sea did shew fa-
 uour to thy children, Thou art as
 able I knowe, to ouer-rule these
 hard hearted men at thy pleasure:
 or to worke some meane whereby
 I may stoppe this greedy proce-
 dings against me. Oh make haste
 to help me, o my God, and deliuer
 mee out of all my dangers, set mee
 vpon a sure rocke, and in the time
 wherein thou hast decreed it, let me
 taste againe, the sweete comfort of
 liberty, least if thou alwaies leaue
 mee, mine enemies say: thou hast
 not respect vnto my prayers, nor
 regard.

regard of my miseries, and so pursue me with deadly cruelty, while they think there is none to helpe. But let them see (deare Father) by thy mercifull deliuering of me, that thou art both able and ready to helpe mee, and that thou neuer failest the afflicted calling on thee. And though thou suffer me to perishe in the flesh, as the theefe on y^e crosse, yet wilt thou receiue mee to eternall consolation and freedome. Bee it vnto me (Oh Father) as thou wilt, I will waite with patience thy gracious leasure, knowing this assuredly, that although thou haue shewed mee great troubles, many and miserable aduersities, and brought me euen to the doore of death, thou wilt yet returne and reuiue mee, thou wilt come againe in loue and raise mee out of this horrible pit, thou wilt couer mee from all the shame of men, and thou wilt reue in mee my decayed thoughts, that I may meditate ouerly on thy lawe. Then thou shalt annoint my head wth fresh oyle, then shalt thou prepare my table a new, and furnish it with
coms

comfortable, plenty of all good things, mine estate shalbe changed as the renued age of an eagle, but Lord whē shal these comforts appeare? When shall the day of consolation come? Rebuke and ignominie haue wounded my hart and this miserie laie heauiely vpon mee, while I looked for some man to helpe me, & when I found none, I thought, I will returne vnto thee my God, in whome is life, health, liberty, comfort, mercy, and all fulnesse of ioy, heare me therefore (oh Lord) for, thy louing goodnesse is sweete. Draw nere vnto my soule and redeeme me, and I will praise thee for euer, and the men that now seeke my decay shall say, Wee haue pursued the mā that hath the Lord for his defence, and the godly shal see this and be glad, they that feare thee shall reioyce because they shal see by experience that thou hearest the pooe, and despisest not the prisoners.

O Lord increase my faith.

Hope

Hope, The next crosse which followeth in thy request to be spoken of, is the crueltie of enemies, who in these daies are in great abundance, and especially against the godly, who couet to liue sincerely in this life. And it must needs be, that such aduersaries increase because the Diuell is now most industrious & all his agentes to bring sinne to the top, and yet hee seeketh but his owne speedie damnation, for his kingdome is of this world, and this confusion is already decreed to be perpetuall, now therefore hee standeth at the doore of euerie heart, and seeketh to inuade the same with poyson of deadly enmie. Thus hee began with Caine, and left not till hee had murdered his brother Abell. The examples of his practises, in poysoning men with envy, are many, and the experience is common, that fewe examples neede at this time. Hee raised the sonnes of Laban to hate Iacob; Iosephes brethren to hate him. Saule to hate Dauid, and infinite others in holy Scriptures.

Against
enemies,

But

Men muſt
beware how
to conceiue
offences,

To carrie
hatred is a
dangerous
thing.

But he that looketh now into his
cunning deuises, ſhall ſee greater,
and more than can bee numbred,
whereof groſſe trecheries, treſons,
murthers, poisonings, and a thou-
ſand diueliſh pranks put in ex-
ecution, to ſhewe that the day is
come ſpoken of long ago, that
the loue of manie ſhoulde wax
colde, then it muſt needes follo-
w that hatred and enmie muſt become
hot & furious, as indeede they are.
Wherefoze it behoneth every man
to ſeclude all occasions of concei-
uing of diſpleaſure, for thence
ſpringeth malice, and from malice
hatred, which is a moſt ſubtile,
ſinne & dangerous, for it is often
carried long time like a ſpark of
fire in the hart, and at length break-
eth forth, & cauſeth oftentimes
a mighty ruine, and every childe
of God muſt aſſure himſelfe, that
there are ſome that couer ſuch
ſparkes with the aſhes of diſſimu-
lation, which at the leaſt breaketh
forth for their triall, & God who
manageth all, will ſuffer none to
worke beyond his good pleaſure.
Though ſometimes it bringeth
death.

death vnto the most innocent, as it
 did vnto Stephen, to Iohn Baptist
 and to Christ himselfe, who was
 betrayed by the poisoned spark of
 the deuillish venome that long lay
 hidde in his deceitfull breast, yet
 plainly seene of him whom he be-
 trayed, this is a dangerous crosse,
 and carefully to be wayed, conside-
 ring that a sword may be couered
 vnder All haile friend: dissimulation
 may change deadly hatred into ac-
 ceptable loue in them. And there-
 fore may the most simple and inno-
 cent bee soonest intrapped with
 sweete and pleasing wordes, when
 as we see there is deadly poison in
 the heart: there may bee honie in
 the mouth, whose gall is within the
 bosome and that causeth so manie
 outrageous euils to be committed
 vpon the least suspicions. And
 therefore it is a conuenient thing
 for every man, and most necessarie
 to haue one enemy, whom chiefly
 he feareth, and whom he may ac-
 count his most all aduersarie, for
 by the dread of him he shal so arme
 himselfe within and without, that
 he may thereby prevent the subtle
 practi-

The inno-
 cent are
 soonest de-
 ceived and
 intrapped
 with coun-
 terfet loue

It is necessa-
 ry to haue
 one cruell
 enemy.

practiſes of a ſecret enemy, which might otherwiſe ruſh on him ſuddenly, finding himſelfe provided. But a chriſtian muſt bee friend to all. If it be well conſidered, & Lord dealeth like a louing father in trying his with enemies, for that it giueth them a cauſe to be continually watchfull, and to giue careful eye vnto their treadings, knowing this, that the enemy will prie into enery ſtep, and looke into all their proceedings, and finding opportunitie, will ſurely betray them, nay, they will take wicked, peruerſe, and ſiniſter counſell againſt them, and will reſuſe to execute no falſe means to bring their wickednes to effect, whereby wee are giuen to conſider, that in earth there is no peace to the children of God, but are on all ſides oppreſſed and caſt downe. when the wicked prosper like the greene laurell and ſeeme to exceede in pride the ſtately Cedars, now when our enemies vomit out their cruelties, & thunder out the furious fruites of hatred, thou muſt not ſlie to the ſwoorde, as great Goliath did: nor thou

The godly
muſt looke
for no reſt
in this life.

thou must not fear, but to the protection of the almighty runne as David did: So will the Lord not onely defend thee but will cause even the mightiest enemies to feare thee, as he did the enemies of Iacob, when he travelled towards Bethel, Genesis Chap, 35. verse 5. 6 Search the Scriptures and thou shalt finde many comfortes touching this matter. It is recorded Leuit, 26. 7. 8. Yee shall chase your enemies, and they shall fall before you vpon the sworde, five shall chase an hundred, and an hundred shall put a thousande to flight. Heereby it appeareth, that if force and violence bee offered, that thou put not thy confidence in outward thinges, but in the hand of almighty God, who will teach thy fingers to fight, if it be convenient. If thou therefore serve the Lord as thou ought, hee will not onely deliuer thee out of thine enemies handes, but will lay heauie curses vpon them, so that thou shalt see that ruine and desolation to fall vpon themselves, which they haue practised

God can
ſodenly
turne the
heart of the
moſt cruell
emie.

ſed againſt thee Deut. chap. 32
verſe 7. And this mighty G D
can vpon a ſodaine alter the ſerie
paſſions of the moſt furious, as he
altered Eſaus, when he had vowed
to kill his brother Iacob, in ſtead
of it he moſt kindly embraced him,
& kiſſed him, And where it is the
nature of enemies to ſpeake euill
of men, and many times without
cauſe, as Dauid affirmeth, yet if
thou depend vpon thy God moſt
powerfull, they ſhall bee conſtray-
ned to alter their thoughts, & be
better words, as Saul, who though
he ſought Dauids life, yet was for-
ced when hee met him, to ſpeake
ſweetly to him ſaying, Is this thy
voice my ſonne Dauid? And Saul
lift vp his voice and wept; 1. Sam.
24. 7. So ſhall thine enemies, if
thou feare God, be forced to ſpeak
friendly vnto thee, yea even then
when they determine thy hurt, for
God hath their harts, handes, and
tongues in his power, rule, and
directiō, as appeareth alſo by Saul,
who ſaide, I haue ſinned come &
gaine my ſonne Dauid, for I will
doe thee no more harme .1. Sam.

30. 21, May he went farther, and
said, Blessed art thou my son Da-
uid. The great tyrant Pharaoh
was forced to aske Moyses and Aa-
ron forgiveness, Exo. 10. 17. What
hurrye can there bee pretended a-
gainst his, which hee cannot pre-
sent? Did not the Jewes say and
swore, & bowed deeply that they
would neither eate nor drinke till
they had slain Paul, yet were they
derided and disappointed of their
wicked purpose though the wic-
ked and malicious do thinke, that
every of their impious decrees shall
stand, & that none can stop what
they haue intended, yet alas! they
are poore wormes, whom the Lord
holdeth vnder his foote that they
cannot stirre, hee curbes their cru-
elties, that they passe no further
then the Lord will. And therefore
beare not howsoever the proud e-
nemies froth out their malicious
brutes, and whet their pestilent
tongues against thee like wilde
beastes, the Lord with his looke can
withere out their hands, that they
shall not be able to hurt thee. God,
by Dauid sayth, hath secret places
in us,

**A wicked:
vow made
absolutely
yet not per-
formed.**

knowe, wherein hee can hide thee,
and preserue thee in safetie from
the proude brags & cruell threats
of thy mightiest aduersaries: for
like as they that feare God are as-
saulted on euerie side, not onely of
their enemies, but also of Sathan
and his angels: euen so the Lord
againe doth campe aboute them
with the inuincible armes of his
Angels, and preserueth them.

Pensiue. I gather sufficient hope
and comfort by this discourse, and
I will rest vpon the defence of the
almighty, who I see hath a special
regard vnto his childre who whet
they are in greatest dangers most
deepely threatned by the mightie,
they are then most secure, and the
Lord receiueth them into his pro-
tection, euen vnder the shadow of
his wings, therefore to him will
I frame my prayers.

A prayer to be defended against e-
nemies and to leade a godly life,
that it be not brought in questio-
on by the aduersaries.

Hear me oh God, heare me
and refuse not my petitions
for

for my hart. Oh father, 'trembleth
 within me at the conſideration of
 the mighty that ſeek to doe mee
 hurt, giue care therefore vnto mee
 and heare mee leaſt mine enemies
 take occaſion by preuailling againſt
 mee to triumph. **LORDE** thou ſit=
 teſt in the heauens, and iudgeſt
 every mans cauſe on the earth,
 Therefore ſee and conſider howe
 cruellie they deale with mee, that
 I haue not offended. It may bee
 (oh father) offences are taken
 where they were neuer meante,
 and yet vpon the ſame they builde
 moſt cruell hatred & ſeek to do me
 what violence they may being de=
 ſirous of their loue. But **LORD**
 their heartes are full of rancoure,
 and all their deſires are ſet on moſt
 vngodly crueltie. Manye cruell
 and mercleſſe people gape againſt
 me with cruell threates, as though
 I ſhould be ſwallowed by with=
 out redemption, but I know that
 thou ſeeſt their practiſes & laugh=
 eſt their deuiles to ſcozne. Turne
 oh **LORD**, al their power to weake=
 neſſe, al their wiſedome to fooliſh=
 neſſe, and all their wicked pollicies
 to

to their owne smart. for I knowe
 (oh Lord) that in thy sight they
 are but as wormes. they can pre-
 uail no more against me than thou
 wilt permit them. & I knowe thy
 loue and thy fauor in Iesus Christ
 is such towards all that call faith-
 fully on thee, that thou wilt pre-
 serue them as the apple of thine
 eye. But alas, I cannot excuse me
 of sinne, which no doubt hath stir-
 red by these men against mee, but
 Lord pardon me in Christ, for I
 am hartily penitent. Therefore
 Oh my Father, let that bee no bar
 vnto thy mercies, let not thy helpe
 be any whit delaid, in regard ther-
 of, for I trust in thee, wherefore
 take part with mee and these mas-
 tall men shal for shame successe
 persecute me, they shall be astonied
 at thy becke: if they see mee shrou-
 ded vnder thy sacred countenance
 they shal flie and not returne, but
 as yet bitter are their assails, grie-
 uous are their cruelties, and intol-
 lerable the burthen of their misde-
 ries, which make me often to sigh,
 fearing what will become of mee,
 but now, Oh Father, I wil one-
 ly

to ſettle my confidence in thee, then
what can any mortall man do vn-
to mee? Rather then they ſhall
make a pray of me, thou wilt ſende
me helpe from heauen, becauſe I
can finde none on earth, therefore
haſt thou prouided Eliah, being
beſet with his enemies, an army of
angels to reſcue him, and thy chil-
dren are not without like vnſeene
deſcence when moſt neede is. But
while I walke on the earth, I
know I ſhall walke as among li-
ons expoſed to the crueltie of moſt
outragious men: and I ſee as it
were the pit whereinto they hope
to caſt me headlong, but I hope in
the prouidence and protection of
the moſt high, that they ſhall fal in-
to their own ſnare, if they ſubmit
not themſelues vnto the ſoil of the
highest, yea, vnleſſe they appeale
vnto the almighty he ſhal pul their
teeth out of their iawes, and ſhall
cauſe their power to vaniſh & melt
away like ſnow, yea like the ſnailes
ſhall they conſume in their owne
ſhells, good Father turne the hartes
of mine aduerſaries, if thou ſeeſt it
good, deliuer me from them, & take
me

me by as a father, into thine own hand, so shal I be safe, and in hope of this I will alwaies repaire vnto thee. Whensoeuer they offer violence against me, I will runne vnder the shadowe of thy protection, wherein I beseech thee to helpe me euermore. And forasmuch as these men couet all courses to bring me into trouble, I beseech thee giue me thy fauourable direction, that all my life and conuersation may bee so framed, that they maye take no power or occasion, howsoever they pise into my workings, to cal me into question for any crime. So shal I not onely keepe my selfe vnsported in the world, but also stande as an example for the godly to followe, to thy glorie, and mine everlasting comfort.

O Lord increase my faith.

Pensiue. I must intreate you to proceed according to your promise for your counsell hath beene most precious vnto mee. And sith the next matter to bee spoken of is slander, false accusation, and backbiting

thing. I pray you bestowe some
yme in recounting the comforts
that may be gathered thereof, and
other things necessarie to be con-
sidered therein.

Hope. Slaunder, false accusati-
on and backbiting, are members of
envie, and do spring of envy, the
verie poisoned feede of the Deuill
liven in the hearts of his, who
hath opportunitie to slaunder the
most bryght in heart. This is a
most cancred deuise of sathan, that
when by all his pollicies he cannot
harm the godly into the notozious
mids he desireth: then setteth he on
his poisoned ministers with vene-
mous songs to speake euil of them,
drawing them into ignominie, and
into suspicion in þe woold, that they
be but dissemble their Religion, &
they be but hipocrites, in outward
show sincere, but in deed notozious
sinners. Thus he practiseth, to the
end hee will haue none supposed
godly that are godlie in deede, but
such as he hath entangled sond-
le in his cobwebbe of notozious
envie, such a one hee shrou-
deth most finely & cunninglie, and
maketh

Slaunder
springeth
of envie

lie by the
practises
of Sathan
seeme wic=
ked, and
the most
wicked,
godly for
a time.

Report
maketh
men ney=
ther good
nor bad.

ne ab=
indg =
ment of
the world.

maketh to appeare through the hy=
pocrisie wherewith he instructeth
him, a man of great stayednes, in=
tegritie, and verie holy. And vnder
this must he walke as an An=
gel for a time, but at the last, his
poysoned affections breake forth,
and shewe him to be a verie deuil.
And contrarie to this, true god=
ly, who by the practises of the wic=
ked ministers of Sathan rest long
suspected to be wicked men, at last
their integrity appeareth, and their
sincere hartes are laid open in the
light of truth by triall & so founde
to be the most byright men. By
this then it appeareth, that it is not
the common reporte of men, that
maketh them good or bad, for that
the world also is partiall in iud=
ging, and hath not the true touch
to trie the difference of men, but
euerie man censureth according to
his affection, and such is the cor=
rupt nature of all men, that they
haue in themselves such a partiall
iudgement of men, that they will
speake euill of, and condemne such
as they know not, & excuse such as
they know to be grieuouse faultes
is

in many evils. And of these cor= ructions proceed these evils, slan= der, reproch, & backbiting: which evils are of a very strange effect, for they by no meanes can hurt the man against whome they are intended, but returne to the practi= ser, and greete him with the ve= ris shame and ignominie hee pur= posed against the other. The De= vill seeketh to glorifie sinne, and to make vertue odious, and practiseth that good be called euill, and euill good, and to that end seeketh slau= ders against the godly, & glorifieth the wicked. How was innocent Dauid railed at by Shemei, and Christ by the Jewes: But in our dayes it is growen to be moze co= mune at tables, at meetings, and at assemblies of good fellowship, then there floweth out flourishing re= proches against such as are absēt, every man against whom his cor= rupt heart moueth him to speake= euill. And this is a most pernicious mischief that men should eate the absent with reproachfull wordes: But it declareth how vice & ver= tue cannot agree. And therefore it

behoueth every true Christian to arme himselfe with a patient bearing of slanderous reports, and to carrie himselfe so precisely in his walkings, that he need not to feare the tongs of the wicked, for he can not haue here better entertainment then Christ his master had, he shall be hardly spoken of, liue he neuer so sincerely, he shall be narrowly sifted, and every wicked eye shall pry into his doings, every ear, every word, nay, every thought shall be censured and be they neuer so sincere they shall be condemned.

The peruerse iudgement of the wicked.

The desire to lead a godly, austere and byright course of life, is said of these large tongued men, to be foolish puritie: a large libertie in themselves to sinne, they iustifie to be good Religion. So that the wicked walke they neuer so licentious, are commonly commended and the godly are condemned in their best wayes, Paul was said to be mad, because he was zealous: the disciples dronke, because they spake the truth with boldnes. But no doubt there is profit to be made of these crosses for it giueth the godly cause to

to looke into their waies, and to
 examine whether in any measure
 they deserue that hard report, that
 so they may reforme them before
 they run too far in sinne, David be-
 ing cruelly rayled on by Shemei,
 who said vnto him: Come forth,
 come forth thou murderer & wic-
 ked mā, thou art taken in thy wic-
 kednes because thou art a murde-
 rer: This would haue moued the
 blood of many in our dayes, though
 they had been known guiltie, and
 they would haue sought present
 reuenge both by force and action of
 the case, such is our hot natur, but
 David would not suffer Abishaie
 his valiant friend, to reuenge his
 quarrel, but entred into his consci-
 ence, & said vnto Abishay, let him
 alone: Suffer him to curse & to re-
 uile me, for the Lord hath bidden
 him, it may be the Lord will look e
 vpon mine affliction & do me good
 for his cursing this day. What a sin-
 gular comfort there ariseth vnto **God** doth
 stand, if with patience they take good for
 their reproches for thereby is ga- outward
 thered **God** when such crosses come, evils if they
 howsoeuer flesh and blood stoyme be patiently
 at taken

at them, yet faith assureth that the
preſence of the Almighty ſhall bee
with them, and for a mite of this
light affliction he will ſend a great
waight of comfort, and for a light
and momentany triall, high and e=
ternall conſolation. And therefore
for thy part, whenſoever theſe e=
uils ſhall bee framed againſt thee,
fret not at it, neither be thou ma=
litious as they are malicious, but
be thou patient, & ſubmit thy ſelfe
to the Lordes Will, who knoweth
thine innocencie. And howſoever
the wicked do ſpeake to reproache
thee, it cannot any waye annoye
thee, ſo thou lead thy life bright,
and put thy truſt in the living
God, to whome I will leane
thee in this as in other croſ=
ſes to frame thy peti=
tions vnto him.

A

A Prayer against reproach
backbiting, and
flaunder.

O God Almighty, Father
prouident, & mercifull, who
workest all things as it seemeth
best for thy children. who overcome
notwithstanding thou most tenderly
and dearely louest, thou dost
not suffer them to rest on any secure
or sex from one croffe. or rather,
to the ende that by thy often
bissions they may learn to walke
warie in the wayes of their callings
& shewest thy selfe ielous
of their integritie; and therefore
thou dost not alwayes holde a
gentle hand ouer them, least they
should dreame of continuall tranquillitie,
and deceiue themselves with the
conceite of chiefe happiness in this
life, but dost dayly vse a fatherly
correction to keep them in continuall
awe of thee. And therefore when we
abound in all things necessary, & haue
no cause

to complaine of want whē we are
healthfull, & feele no bodily griefe,
when wee ſeeme in moſt pleaſing
ſecurity, all thinges to pleaſe our
humors, and to ſit our conceites:
yea, when we imagine our ſelues
altogether in thy fauour, and whē
we feare no euill at all, then ſud-
dainely ariſeth ſome new trialloz
other, then thou ſufferest ſathan to
buffet vs, and his miniſters to af-
ſaile vs, and when they find no o-
ther meanes to trie vs, then they
lay battery to our good name, thou
permiſteſt them to lay ſlanderous
ſpeeches againſt vs, & to ſurmize
matter to reproach vs, to the end
that our patience may bee thereby
inured to ſuſtaine greater trials,
I flie therefore vnto thee my God
moſt gracious, my father moſt lo-
uing who knoweſt all thinges. I
beſeech thee not to winke at mine
ignominie, which thou ſeeſt mine
aduerſaries vnderſtandely work a-
gainſt me, their ſlaunders and vn-
charitable reproaches, whereby
they ſhewe that poiſon is in their
tongues, and gall in their heartes.
And although I cannot but con-
feſſe

selfe, that I haue not so sincerely
walked, but that I may be repro-
ued, yet let not the wicked reioyce
against me, least þ their enchanted
speeches bewitch the hearers, & so
I be brought into publik ignomi-
nie, who seeke especially thy glo-
ry in all my proceedings. Stop their
mallice, if it please thee, and temper
their wicked imaginations, let the
not vomit out of þ fulnes of their
poisoned heartes any thing to my
hurt, but if it be thy will to permit
them to raille against me either pri-
uately behind my backe, or publike-
ly befoze my face, let me make such
profite thereof as Dauid did, who
commended his cause vnto thee, in
hope that thou wouldest doe him
good for the railing of Shemey, for
there is no euill happeneth vnto
thy childzen, but thou sendest a re-
compence in loue. And therefore
thou canst worke by thy power &
prouidence, that euery malicious
speech, euery slanderous report &
euery iniurious reproach may tend
to my good. It giueth me cause of
circumspectiõ, and to looke warily
fory wayes, lest I should follow
those

thoſe groſſe euils that draw deſeruedly to reprooſ and reproach, yea, and thy heauie diſpleaſure after them, as drunkennesſe, enuie, malice, fleſhly luſt, wantonnesſe, and ſuch vnſeemely things, Good Father, let thy grace ſo ſeaſon euerie thought of mine that nothing paſſe my lips vndeſcent to bee vttered, nothing paſſe my hands vnſeemely to bee done, Frame all mine induerours to a ſincere courſe, reſtraine them within ſuch vertuous and ſacred limits, as the moſt wicked and ſuch as thirſt moſt for my diſgrace, haue no iuſt cauſe to ſpeake euill of me, that with Dauid I may be able to ſay, Oh Lord deale with me according to mine innocency. Though (O Lord) I cannot but acknowledge my ſelf guilty of many euils befoze thee, which couer (good father) with the robe of thy ſonnes innocency, ſo ſhall al go wel with mee, howſoeuer the wicked murmure againſt me.

O Lord increaſe my faith.

Hope

Hope I know thou wilt not bee satisfied vntil I haue gone throghe all those miseries which thou hast mentioned, and therefore because it is not my purpose to stand long in any discourse, I will proceed to the next calamity which followeth in the catalogue which thou hast set downe, which (as I take it) is sicknesse.

Pensiuē. It is very true, and because it is of all other the most fearful to flesh and bloud, for that it determineth this life, take something the more paines in the discourse, to the end the more comfort may grow to such as are in that kind of crosse, and to the ende my selfe may be prepared to take it as I ought, patiently and thankfully.

Hope. Indeepe entring into this discourse, I enter into a large field, but that I will restraime mes to breuittie.

The body of euery man is composed of the foure elements, & they so temperately and indifferently mixed, that euerie of them seemeth to carrie his equall proportion in
main=

man whereby many continue long in health, lusty, and strong, Yet these elementes are in man at continual war, which shal haue the preheminence, whereby groweth distemperature of the blond, and consequently diuers diseases, and that as well in the young as the olde, which distemperature is so much the greater, by how much there is obserued a diet not fit for the body as gluttony, drunkenness, violent exercises, and such like, which commonly are the grounds of all infirmities, & hasten death on some, as it were before the time. But there is no certainty of health to the most moderate or temperate man, for the Lord sometime sendeth sickness for neglect of the hearing of the word, and disobeying his commandementes, as Exo. 15. 26. sometime for sin, Mat. 9. 2. sometime for Gods own glory, that hee in curing them may haue the more praise, so. 5. 1. The causes of our infirmities are many, & the principall is sin, and although the ends and occasions of sickness be diuers, yet the author is alwaies one

There is no
certainty of
health to
the most
temperate
man,

The princi
pal cause of
sickness is
sinne,

one, and he it is that is also the gi-
 ner of helth & al other good things
 and he in his secret pꝛouidence kee-
 peth the knowledge of the time of
 sickness much moze of death from
 all men to the end that they should
 not boldly swallow in wantonnes
 knowing the time of their sickness
 and death to be farre off, and that
 they haue scope sufficient to play &
 after to repent. But the purpose
 of the Almighty hercin was very
 louing, to y end that the vncertain-
 ty of death, & the suddaine coming
 thereof should keepe men in conti-
 nuall awe, and within the feare of
 God, y whensoever they slept aside
 were it neuer so little, they should
 thinke death at hand, he that wold
 retaine this in memorie, shoulde
 haue a moze careful eye, how hee
 did suffer his affectiōs to roue into
 so large evils, into so wantō waies
 & dangerous iniquities: but alas
 neither the fear of sickness, noz death
 can terrifie men from sin, & there-
 fore sinne draweth down sickness,
 which must be cured by y fauor of
 God, who must be sought by y hear-
 ty repentance & humble prayer, it is
 hee

Why God
 hath hidden
 the time of
 sickness and
 death
 from man.

Rich and
poore haue
course to
the graue.

hee that hath ordayned all men to die, kings, princes, and the greatest potentates of the earth, haue one and the same substance of flesh and bloud, and one and the same course to the graue, which the poorest beggers, howsoeuer the high and rich, the noble and glorious, may flatter themselves by a perswasion that they can preserve themselves, and prevent diseases and sicknesses by phisicke rules, potions and drugs which may be blessed, as gracious meanes from God, but not as having in themselves power to preserve or heale, A hab could not prevent death, and yet he had a multitude of most skilful phisitions, on whose exquisite art he only relied, but in vaine. 2. Chron. 16. 12. All the phisicke that the woman mentioned in Marke could take, having bestowed greate charge therein, could do her, no good. But Christ Iesus with a word performed the cure, what did it auaille Mithridates to haue manie and infinite preseruatiues and medicines to prevent the daunger of death? The phisition is a necessarie man in sickness

nelle but withall the patient must
 trust in the Almighty, whole will
 must concur with the Physitions
 working, or els is al the physick to
 no purpose. God was Hezechias
 phisitian only, who whē it was pre=
 ciously decreed he shuld die, besought
 the Lord & he heard him, gaue him
 reuerencie, & added vnto his daies
 fiftene yeares, confirming it with
 a most miraculous example, as ap=
 paretly. 2. King, 20. Euerie man
 howsoeuer mighty, howsoeuer
 rich, howsoeuer famous, howsoe=
 uer glorious, howsoeuer ful of phy=
 sick, neither King nor Emperour
 can say vnto himselfe, I will pre=
 uent sicknesse, I will withstande
 diseases and auoide death. It will
 be answered, Though yee bee as
 Gods, children of the most high,
 yet shall yee al die like men, though
 the time of death be vncertain the
 manner is diuers, and the occasion
 in our selues, as Exod. 15. 6.
 The Lord shal smite with the bot=
 ches of Egypt, with the Emerades,
 with the scabbe, with the itch, with
 deafenes, with blindnes, and with
 raging madnes, such as obey him

Gods will
 must ioine
 with the
 physickels
 will it not
 preuaile.

not

The best

preferuatiue

against sick

nes is the

uoiding of

sinne,

not, Deut, 20, 27, 28. And therfor
foze sent he the pestilence in Isra-
el, wherewith dyed seuentie thousand
men in one day, 2. Sam. 14. 15. Ge-
hazi was stricken with leprosie for
his sinne, 2. King. 5. 27. the same
odious disease fell vppon Azariah
king of Iudah, for his negligence,
in not defacing the superstitious
and idolatrous places, 2, King. 15,
5. and vpon Vzziah, 2. Chr. 26, 28,
Iehoram was stricken of the Lord
with a miserable disease in his bo-
wels that his guts fell out, for I-
dolatrie, 2. Chro. 21. Such a horri-
ble end came to Herod, who perse-
cuted the Christians, and for the
proud conceite he had of his owne
speech, not giuing glorie to God,
he was suddenly consumed with
wormes, Acts 12, 13. Here may be
seen the iudgement of God against
sinners. The chiefeft care therefore
that the children of God ought to
haue, is to keep themselves from
sinne, which is the best preferua-
tiue against the diseases, and being
touched with the finger of God,
they must humbly flie vnto him &
diligently seeke his grace & fauour
which

which is the most soueraigne and
readiest remedie that any man can
finde, for speedy redress in all cala=
mities.

There are in sickness many things
to be considered, as the sicke to co=
for himself, or by some other, with
the remission of sinnes bypon true
repentance, and to that ende to ga=
ther some speciall places of Scrip=
ture fittest for that purpose, as
these.

The sacrifices of the Lord are a
contrite spirite: a contrite and bro=
ken heart, oh Lorde, thou wilt not
despise, psal. 51. 17.

Let Israell wait on the Lord, for
with the Lord is mercie, and with
him is great redemptiō. & he shall
redeme Israell out of all his ini=
quities. psal. 139. 7. 8.

The Lord is full of compassion
and mercy, slow to anger, and of
great kindnes, hee will not alway
chide, neither keepe his anger for
uer. Esay. 53.

As farre as the East is from the
West, so farre hath hee remooued
our sins from vs, psal. 103.

I am assured, that neither
death

Places of
Scripture to
comfort the
sicke.

death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate mee from the loue of God, which is in Christ Iesus, Rom. 8.

Those whome he hath predestinate, he hath also called, and those whome he hath called, he hath also iustified, and those whome he hath iustified, hee hath also glorified Rom. 8.

Whosoeuer is born of God, sinneth no more. 1. Iohn. 3. & 5.

Though he fall he shall not bee cast off, for the Lord putteth vnder his hand, Psal. 37.

Doubtlesse kindnes and mercie shall follow thee al the daies of thy life, Psal. 23.

He endureth but awhile in his anger, but in his fauor is life, weeping may indure for a night, but ioy commeth in the morning. psal. 30.

Blessed is hee whome thou choos-
est, and causest to come vnto thee,
hee shall dwell in thy courts, and
shall bee satisfied with the plea-
sures of thy house, euen of thine
holy

holy temple, psal. 6. 5.

I pray thee that thy mercies may comfort mee according to thy promise, psal. 119.

Israell shall be saued in the Lord with an euerlasting saluation, and we shall not bee ashamed or confounded world without end, Es. 45 Esai. 51.

For a little while haue I forsaken thee, but with greate compassion will I gather thee, for a moment in mine anger, I hid my face from thee, for a little season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy redeemer. Esai. 54.

The reward of sinne is death, but the gift of God which is his grace, is euerlasting life. Rom. 6.

Happy are they whose iniquities are forgiven, and whose sinnes are covered, happy is the mā to whom the Lorde shall impute no sinne. psal. 32.

If the spirit of him that raised Iesus Christ vp frō the dead dwell within you, he also that hath raised him vp, shall also quicken your mortal bodies, because of his spirit which

which dwelleth in you.

In thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore. psal. 16.

The sicke
are most
assaulted of
Sathan.

These places and others may yeeld great comfort vnto the distressed soule. And not one of them but being dueely considered, is full of most sweet and heauenly comfort, and therefore necessarie to be continually meditated of the sicke, who then shall be assured to bee most tryed by sathan who as a roaring Lion walkech about seeking whome hee maye deuour, he layeth all the sinnes before them that are sicke, that euer they haue committed and done, and diminisheth as much as in him lyeth, the mercies, merites, and death of our Lord and Saviour Iesus Christ whereby every one that beleueneth, shall assuredly be saued, and therefore most necessarie it is to exercise themselves in these comfortable sayings day and night, so shall the Lord be neer vnto them, both in inward comfort, and outward release, ease and health, for hee as he is the authoz of the disease, so

can

can he affoord the cure. As hee maketh the wound, so can he heale againe at his pleasure. Therefore every sick man, commending his estate vnto the Almighty, needes not to bee at all dismaide, whether life continue, or bee cut off by death: if he liue, hee hath iust cause to praise God continually, and to keepe a very godly course in all his wayes: if hee departe this life, hee hath greater cause to reioyce considering how all men are inclosed here as within the field of dangers, every way beset with afflictions, neuer freed from calamities untill the time he yeelde his body to the earth againe, then beginnes his rest from labours, his ioyes instead of sorrowes, then shall hee haue no more pouerty, no more enemies, no more sickness, no more sounders, hee shall be freed from euery danger, and intoy euery comfort consolation shall abound and his blessed estate shall bee equall with greate and mightye kings, he shall haue a crowne set vpon his heade, a crowne of eternall glorie, a Diademe of per-

At the graue
beginneth
true rest to
the godly.

The sweet-
nes of the
heauen
cannot bee
comprehen-
ded in this
life,

perpetuall consolation : Yea such
are the ioyes, such is the freedom,
such is the continuall blisse in hea-
uen, that it could neuer be compre-
hended by the heart of man, the eye
of man hath not seene it, nor eare
heard the comfortable estate
there. Who then could refuse or
be loth or deny, or saue himself
to change this miserable life for the
most blessed. The consideration
whereof cannot but make him that
leueth his owne saluation, to be
daily for this change, as Paul did,
who desired to be loosed, to leave
this life to be with Christ; and it
seemeth a matter most straunge to
the spirituall vnderstanding, that
the man diseased, the man sick, and
full of infirmities, should couer to
liue, vnles it were to performe some
necessary matter for the benefit of
the Church or common weale: the
like that the afflicted poore and
miserable men who struggle vnder
the burthen of their miseries, couer
to liue in that seruile thralldom, al-
though none should seeke to deter-
mine his course before his glasse
be runne, and that the legge seeth
it

good to change his life. And
then it seemeth a greate follye and
madnesse to drawe backe, for the
reasons aboue alledged, for it e=
uidently and plainely sheweth that
his is weake in him, and that it
denieth the certainty of the hea=
uonly ioyes.

Let this suffice, although manye
other thinges belong to the com=
foute of the sicke, yet hence maye
be gathered what may ease the dis=
eise, if it be duely weyed, which
I must leaue to such as haue cause
to vse it.

A prayer to bee saide of him that
is sicke.

O mercifull God, and gras=
cious Father, the true Sa=
maritan, that healedst the
wounded man, the only Physician
that curest all diseased creatures
that come vnto thee, I wounded
both in minde and body, prostrate
my selfe before thee, submitting my
self now at the length to thy sacred
will, for I cannot but confesse good
father, that I haue wandred a=
way

stray, I haue folloved vanities
 and greedily embraced same, I ran
 the way of the wicked, and tooke
 the path to perdition, not regar-
 ding that thou didst looke into my
 steps, and didst beholde my wel-
 kinges, I forgot that there was
 punishmēt for sin, but that it was
 lawfull for every mā to follo w
 owne will, but now (oh Father)
 I find that thou both lookest into
 mine iniquity, and art also a iust
 iudgeto punish such as transgresse,
 and thou hast found me out in my
 sinnes, and hast arrested mee with
 grienous infirmities: & I wretch
 that ere while leapt and skipt like
 an untamed colt, in the midst of my
 wantonnesse and deceitfull securi-
 tie, am now thzown by thy hande,
 into such miserable plight, as I am
 even at deaths doze and all for my
 sins, oh wretched man that I am.
 Who shal deliuer me from this pun-
 nishment? who shall cure this
 deadly wound, which my sins haue
 made? Oh dere Father I haue no
 way to be cured but by thee, whose
 I haue offended. And how can I
 come vnto thee, who art angrie w
 mee

me, and correctest me: soze: I seeke
 thee, oh that I might finde thee, oh
 that I might finde thee, not in thy
 fury, but in thy mercie, then would
 I imploze thy gracious comiseration
 and compassion that I might
 once again become into thy fauor.
 wher only is life, & that I continue
 not destitute of thy loue, without
 which is death eternal. wo that e-
 ner I sinned against thee, wherby
 to day I do wone so heauie a iudge-
 ment vpon me. It repenteth me oh
 Lord & I transgressed & will of so
 louing a God, who fauourest all &
 reledest none that come sincerely
 vnto thee. And were I reconciled
 vnto thee by a true and vnfained
 repentance, though now thine ar-
 rows, stick fast in me, & the hands
 be heauie vpon me, yet shuld I taste
 of thy mercie, of thy fauor, and of
 thy loue againe, and so consequēt-
 ly shoud enioy life; but if death
 were moze fit, thou wouldest trans-
 ferre mee thereby to eternall life.
 O eternall life, oh sweet eternall
 life, oh life aboue all to be coueted,
 oh receaue mee again into thy fa-
 uor, that I may tast a litle of this
 life

life for it is in thy lone: oh let me
 tast in the bitterness of mine infir-
 mitie, how sweete, how good, how
 amiable, mercifull, and full of
 power thou art, so shall I be filled
 with thy hidde comfort, the paine
 that passeth all mens vnderstan-
 ding, shall then possesse my soule.
 When what shall sickness dismay
 mee: what shall all infirmities
 disquiet mee: I shall then rest
 in thy sacred bosome, free from all
 feare of sinne, of death, of sathan &
 hell, who all gape to deuoure me:
 but thou Lion of Iudah, thou tri-
 umphant victor, and valiant Con-
 queror of them all, stand thou for
 rescue, stand betwene me & them,
 and let that most glorious robe
 of thy mercies and innocencie, be
 the liuely sacrifice of thy sacred &
 innocent bodie shroud me & cleanse
 me, so shall no spiritual enemy pre-
 uayle against me. Lo, Lord, I haue
 opened vnto thee the sorrowes of
 my heart, & the infirmities of my
 bodie, for the one giue me inward
 comfort, that it may ease my out-
 ward miseries, and for my dises-
 ses, which lie heauie vpon me, I
 most

most humbly rest thy good pleasure, if thou wilt. I know thou canst remove them even by thy word, and canst also move means to cure them, if health bee more expedient than sickness, and life than death. Good father be it unto mee even as thou wilt, to thee bee glory and honour, and praise forever.

O Lord increase my faith.

Hope. Now then followeth to speake of the troubles growing to disobedient childre, & other household crosses. wherein I may not waite too far, least I step beyonde that which will fit some mennes humours, for in this course are many thinges to bee touched, but they are too priuate, and fit best household conference, but the most necessarie I will briefly touch. It is needlesse to speake of marriage, of the honour thereof, & how necessarie it is, but onely of the troubles which to some grow thereby, the one ende and purpose of marriage, is procreation of children.

Of household troubles and disobedient children.

Whereby the world is continued by generations, one after another, where without continuall supplie of the young, the world would decay by the death of the olde, for the yong are as the seede of the comon wealth: and therefore are children tenderly and carefully to be regarded in their education, least they miscarrie and come vnto vntimely death, for the life of the most tender infant is bere, euen in the eye of the prince, who requireth life for life of him that shall take awaye the life of any. With then that childre and infants are so highly esteemed, in hope that they may become profitable members of þ church & good subiects of the common wealth it is the part of euery father & parent to laboꝝ by all diligence to instruct his childꝝ, and exercise them in vertue, for maners and ciuill conditions are qualities imprinted within youth in tract of time, & vertue is not gotten in one daye it is by custome, care, & diligence of the father in continuall counsell, and in the childꝝ by daily practise. Experience teacheth, that the most fruitfull

Mariage
presents
the world,

Vertue
comme ch
by long
custome,

full felde without continual husbandrie becommeth full of weeds, briers, and thozns: so the best gifts of nature, if they be not continually trimmed and looked vnto, become most vile & vicious. Therefore must a father of a family, be most carefull of the bringing vp of his children, for the vices of the children are to godly fathers and parentes, as swordes in their bowwies: so that whosoener is troubled with the disobedience of children, let him look into his own negligence in bringing them vp, & he shal finde it the cause, and that the Lord raise them to resist the wil of the father, for that the father in not carefully instructing them, hath resisted the wil of God, some fathers and parentes are so foolish, & fond, & apishly tender ouer their childre & dare not speake a rough word, nor touch the with correction for feare of offending them. But the wise man giueth them other counsel saying: Withhold not correction from thy child for in smiting with the rod, thou shalt deliuer his soule from hell.

The vices of vngodly children are to godly fathers most grievous.

Foolish parentes will not correct their children.

The Father
must bee a
glasse of
godly life
vnto the
childe.

It is wonder that this is little fol-
lowed. considering the neglect of
this breedeth disobedience and ma-
keth them fierce, like vntamed ho-
ses. For a child suffred to do what
hee list, becommeth stiff-necked,
carelesse of counsell or threats and
at last rebellious. **Ex.** Do wne his
necke therfore while he is yong, &
giue him not libertie, nor his owne
will, least he waxe stubborne, and
so bring thee sorrow vpon sorrow.
If thou wilt haue obedient chil-
dren, and if thou couet to haue true
comfort of them, shew them no evil
example of life, but bee vnto them
as a glasse, wherein they may con-
tinually see the image of godlines,
of vertue, of modestie, of chastitie,
of temperance, humilitie and reli-
gion, and thou no doubt but by thy
carefull hand ouer them, and fa-
therly indenuour, mayst see thy selfe
in their manners to thy comfort:
so shalt thou turne away the afflic-
tions of their disobedient lines.
But there are some that haue great
delight, and thinke all the ioy that
chilozen should yeeld their parents
doth consist in their beauty, in their
feature

nature, & in the qualities of their
 bodie, as dauncing, gaming, & va-
 nities. surely in this they deceiue
 themselves, and are negligent to-
 wardes their childzen, and therfore
 let such looke, that eyther whē they
 are young or olde, they will bring
 them grieve and sorrow, for God
 wil not suffer it to be unpunished
 ever. And yet this is the course of
 our time, few or none haue the care
 of their childzens education that
 they ought, but so they haue gaye
 clothing, and seeme glorious to the
 world, it sufficeth many. Indeepe
 it falleth out sometime that the most
 godly cannot so bring by their chil-
 dzen, and that they may haue that
 true comfort of them, as they ex-
 pect. As Dauid, who tooke great
 care to instruct his family. and yet
 Absolon brake out into disobedi-
 ence and rebellion against his own
 father, and therefore it is not al-
 together in the endeavour of the fa-
 ther to educate, but it is in God
 that giueth successe, and blesseth
 with his spirit.

The nature of childzen whilest
 they are vnder tuition of the Pa-

A peeuish
 kinde of
 parents.

The farther
must be-
ginne dis-
cipline
betyme.

rents, butlesse they be circumspectly & wisely handled in the beginning, is to bee soone gone out of awe, and therefore must the father beginne betimes to vse discipline, without which they break out into riot, into swearing, blaspheming of God, disobeying Parents the beginning of ruine, they cast off the yoke of obedience, and the bit of filiall awe, and leap into their lusts, not regarding the grief of the parents, here now groweth the parents sorrow, the they wish they had neuer bin bozn, then they feeke to win these wild asses, and to bridle these vntamed colts, but they kicke by the heeles, and run their race in despight of al þ world: and surely this is a great calamity and heauy crosse to see that a mans own flesh and blood should deuour the heart with griefe, the remedy of these things is speedily to be practised of such as haue yet the bridle in their own hands, and out of whose reach his childe: are not runne: And therefore let him propound vnto them vertue, and cause the to folloiw it, let him shew
the.

the dangers of vice, and cause the
 shun it, not sparing punish mēt, for
 he & loueth his son chastiseth him
 betimes. Many other domesticall
 troubles arise, sometime contention
 betwene the man and wiſe, as fel
 out betwene Abraham and Sarah,
 for Agars cause, Ge. 21. 11, 12. Some
 time want is heauy, sometime losse
 of goods, lamentable losse of child-
 ren grievous, and many other so-
 rowfull euents in marriage, in all
 which & Lord is the authoz, & in
 the cause. And therfoze flie vnto
 the Lord, as to the hill of helpe,
 and he will ease thee, and let euery
 man search his own estate, how he
 standeth in these things, and as he
 findeth himselfe, so may hee seeke
 his remedy at the handes of God,
 that neuer denyeth the faithfull a-
 ny comfort.

A prayer for comfort in marriage
 & household affairs, fit for al ma-
 ried folks, and especially against
 the disobedience of children.

O Lord Almighty, who art
 the authoz of the honorable
 estate of marriage, and did-

best institute the same to be a comfortable vntion betweene man and wife, which the disobedient fall of the first couple Adam and Eue, made many wayes troublesome full of domesticall cares, and it is a matter most certain in these daies that crosses follow marriage generally by reason of the rash consent and vnadvised proceeding therein, without such due regard as ought to bee had in so sacred a matter, which resembleth, and is a type of the spirituall coniunction betwixt Christ and his Church, it is commanded that choice should be made in thy feare, that vertue and religion in eyther party should binde the good liking. But alas, wee therein erre, the whole multitude of vs, and knit by the match for beauty, for wealth, and worldly respects, whereby groweth contempt and breach of the true ends of thy sacred institution, and consequently thereof followeth thy disfauour, whereby ariseth vnto such vnadvised, carelesse, and godlesse choice, most certaine troubles, sundrie calamities, and cruell crosses,

as

as disobedient, and unruly children, contention between man and wife, and infinite other domestical evils. And this (oh Father) I finde by experience, whose miseries increase dayly by the sinister behaviour and disobedient conuersation of such as thou hast giuen mee, in whose godly education I haue not bestowed that carefull industry that behoued me, & therefore so much more tedious doest thou lay the burthen of their wickedness vpon me, as a iust reward for my negligence. Lord forgive mee, and of thy mercy ease mee of this burthen, in seasoning the hearts of these young ones with thy feare, that hereafter they may frame their liues chiefly to obey thee, which if it please thee to draw them sincerely to perforce, it shall so farre reueue my comforts, and banish my griefe, that I shal reioyce in them that they feare thee. And soasmuch as thou hast made mee a father ouer them, to see vnto their education, forget (oh Lord) my former negligence therein, and giue grace henceforth and ableness

to doe it with all godly industry, sincerity, and duty to thee and them. And giue such gracious wa-
trings vnto my labours, that it
may bring plentifull increase of all
godly and vertuous exercises of
thy sacred religion, else (good fa-
ther) all my labours will bee in
uaine, all mine induozs to none
effect, and my desires returne emp-
tie without pzoofiting them at all.
Wherefore (oh Lord) after their
crooked dispositions, make them
comforzable to thy sacred and holy
will, mortifie in them in their ten-
der yeares, al sensuality, all pride,
all baintie, all wantonnesse, light-
behaviour, and selfe wil, and plant
in them humilitie, sobrietie, mode-
stie, and all true obedience: so shall
I in steade of my present sorrow,
reioyce in thee, in steade of griefe
I shall delight to see them to serue
thee.

Good Father blesse them in all
their proceedinges, assigne vnto
them gracious and good meanes
to liue in this worlde, make them
godly members of thy Church,
and good subiectes in the common
sozalth

wealth, and let mee see their integrity, so to appeare in the light of truth, that I may giue glorie and praise vnto thee, that thou hast made me the father of thine owne children.

And forasmuch (oh gracious God) as I am sundrie waies incumbered with the troubles incident vnto marriage, by reason of the sins I committed both in the contract, nor being so seasoned with thy feare as it ought: as also of the continuall infirmities, and corruptions which remaine in me, that I know not to whome to complaine or seek redresse, I onely submit my selfe vnto thee, as vnto the heade, whence distilleth as from a fountaine all helpe in trouble. I beseech thee therefore (good Father) looke vpon these crosses, and moderate all extremities, which growe anie wayes by my negligence, by my rashnes, or by any other faulte of mine: and as the causes are manie that procure grieke in this estate, so thy meanes are manie to cure the. wherefore oh father, open the treasure of thy loue, and bycedan increase

crease of loue between me and her
 whome thou hast giuen me to wife
 that the mutuall benenolence be-
 tween vs may so conioyne, as that
 they may in godly wisdom swal-
 lowe vp all other inferiour crosses
 and troubles with patience, and
 that with a cheereful acceptance of
 all things according to thy wil, we
 may passe our dayes in peace with
 all thinges necessarie for this pre-
 sent life.

○ Lord increase my faith.

Hope. Well, now thou seemest
 to haue finished all nothing remain-
 ing, but to wait the Lordes le-
 sure with patience, when hee will
 come and sende thee thy expected
 comfort.

Pensiue. Surely Sir, I thanke
 you, I haue made such a good con-
 ditiō by your means, that I hope
 that which I shall build vpon the
 same, shalbee to my God accepta-
 ble and to my self and others com-
 fortable, but if there rest any ne-
 cessarie thing more fit for mee to
 learn, I beseech you affoord me
 your

your aid, & finish the matter of my
comfort so absolutely that not only
I, but all such as take the Lord for
their God may profit thereby also,
to the absolute finishing of a godly
course euen in þe miseries of this life.

Hope. I perceiue thou art not so
gladdened with good counsell, but
thou canst digest more, and there-
fore know this, that as there is a
time to be cast down, there may be
a time to be lifted vp, the miseries
of the godly are not perpetual, but
haue times of comfort euen in this
life as appeareth by the examples
of Dauid, Ioseph, Daniel, and infi-
nite others, the Angell of þe Lord
told Hagar, that þe Lord had heard
her tribulation, Gen. 16. 11. God
was present with her when shee left
thought it, and therefore shee rebu-
keth her selfe of her blindness, as it
were, saying, I haue looked after
him that seeth me, ver. 13. So that
comfort may come vnto thee & rich
reliefe, when thou art not aware:
as it did vnto Dauid whome God
did not onely deliuer frō his trou-
ble & persecutions, but made him
presently a king, 2. Sam. 2. 4. And

Job recom=
forted.

Comfort
accompani=
ed with
perilous !sc=
curity.

as he brought Ioseph out of prison beyond his expectatio, & made him ruler ouer Egypt. Gen. 41. 40. and so it pleased him to deale in mercy with afflicted Iob, to whō he gave farre greater consolation after his intollerable miseries, than he had befoze: In like manner may the Lord deal with thee after thy great calamities, to send thee vnerpected comfort, even in outward releefe. And forasimuch as I knowe flesh is dull, & vnapt to receiue the true impress on of deserued thanks vnto God, rather intertaining vpon their comfort, dangerous security, not casting the eyes of their mindes towards the giuer of their consolation, but resting forgetfull of his mercies, which is a dangerous thing, I cannot but counsel thee, to yeeld due attentio vnto the Lords working and as at all times and for all thinges thou shouldest be thankfull, so aboue all, be not vnmindful to praise him in time of thy prosperity.

Pensiue. I hartily thanke you Sir, that you omit nothing. Neither which concerneth my comfort

fort in my great miserie. not tou-
 ching my duety, which I do owe
 towarde God, howsoever my e-
 state bee, whether it bee aduerse,
 or prosperous and successefull, and
 by Gods gracious fauour. I shall
 giue him condigne thanks, as
 becommeth a receiuer of his bles-
 sings, yea I will make his name
 glorious, and in as much as in me
 lyeth, I will make knowne vnto
 all how readie and powerfull he is
 to helpe the afflicted, that al godly
 men touched with crosses, may by
 mine exampl e take courage to run
 vnto him, and to imploze his aide,
 who neuer deceiueth anie. For I
 know the godly will, as it were,
 point their fingers at me and say.
 Loe, ponder poore soule called on
 the Lord in his miseries, and be-
 hold how readily the Lord heard
 him, and hath deliuerd him out of
 all his troubles, So shall mine ex-
 ample increase, and (as it were)
 beget in mee a godly desire to call
 on my helping God for their re-
 leefe and defence in dangers. But
 now I beseech you, forasmuch as
 I haue not sufficiently learned
 thanke

thankfulneſſe, ſet mee downe the manner of a dutifull thankſgiving for Gods ready helpe in trouble.

Hope. Thou mayeſt well learne it of David, the true and absolute pattern of thankſulnes, and eſpecially out of his 40. Pſalme. But for that thou deſireſt me to ſet it thee down, let this bee duly obſerved that followeth.

A thankſgiving to God for his readie helpe and fatherly deliverie out of the miſeries and calamities of this life.

O thou Almighty Lord, whose dwellings though they be in the high heavens doeſt vouchſafe to beholde the miſerable of the earth, & that in mercie and moſt pure love, greatly art thou to bee praiſed, and I praiſe thee the moſt worthy of all glorie, who as thou tookeſt me out of my mothers wombe, and didſt nurſe me with thy ſecret bleſſing, hanging on my mothers breasts, declaring

ing thy selfe even then to bee my
God: so Lord I do acknowledge
that thou hast continued thy loue
towards me to this day, notwithstanding
I like a most rude & disobedient,
wilful, & vntamed wyetch,
began as soone as I was of po=
wer, to bend that power to things
displeasing thee, whereby I drew
downe vpon my selfe thine indig=
nation, high displeasure, and deser=
ued correction which louing fa=
ther as I haue long sustained and
born the burthen of þe crosse which
hath seemed vnto me most bitter,
and all vnsanoxie in many thinges
to haue I sought ease, release, and
recomfort many wayes. I turned
vnto man, I sought helpe of flesh
and blood, but too nothing auailed
me, vntill I leauing these weakes
meanes did appeale vnto thee, whō
I had offended, and acknowl=
ding my sins and manifolde trans=
gressions, which indeed were the
ground of my miseries, I repented
me of my remisse life, & of þe wrong
course I tooke for my recomfort,
which now I see can no waies be
obtained, but that I must bee first
recon=

reconciled vnto thee by liuely and
vnfained repentance, wherein as
ſoon as I ſhewed my ſelf and be-
came a new man, caſting off þe olde
man with the delightes, and falla-
cies thereof, thou like a louing fa-
ther didſt not only preſently accept
me againe into thy fauor, but didſt
remit all the puniſhments due for
mine euill life paſt, giuing me alſo
a due ſpirit, euen thy holy ſpirit.
wherby I became enabled to ſerue
thee, and in my calamities to ſie
vnto thee in prayer, wherein I haue
long time cried and called vnto
thee for helpe and ſuccour, way-
ting what iſſue thou wouldeſt giue
vnto my petitions, and ſuch is thy
moſt absolute fauor vnto wretched
man: yea euen vnto mee, that with
good ſucces I haue waited on thee
for I acknowledge that thou ga-
neſt eare vnto me, and haſt mani-
feſtly declared to haue heard mee,
in that I finde thy moſt ſweet fa-
uors renewed to wardes mee day-
ly. Thou haſt drawen mee out of
infinite and innumerable dangers,
out of the filthie mire, and out of
the greate and mighty waters,
and

and haſt ſet and placed mee nowe
 upon a rocke of many comfortes,
 where (oh gracions Father) thou
 haſt adminiſtred vnto mee matter
 of a new ſong, the ſong of praiſe &
 thankeſgiuing. Oh graunt that I
 may zealouſly celebrate the ſame,
 not with my tong onely, but with
 my heart and inward ſoule. And
 my tong ſhall publiſh what won-
 derfull things thou haſt done for
 mee yea, farre moze wonderfull
 things than I am able to declare.
 I will not hide the maruelous
 workes of thy loue, but will con-
 tinually publiſh how faithfull thou
 art in the performance of thy pro-
 miſes, & that ſaluation helpe, & re-
 leſe is onely in thee. for Lord I
 was miſerable and deſtitute of all
 mans helpe, yet diddeſt thou, my
 louing God, prouide for me, thou
 bleſſedſt mine affaires, thou waſt
 mine help and my deliuerer, there-
 fore will I euer praiſe thee, and
 depend on thy ſacred ſuccour, and
 will not diſtruſt thee for euer.

O Lord increaſe my faith,

Penſiue

Pensiue. I thanke you sir, I am now furnished to giue God praise whensoever I shall taste of his sweete releefe. And I trust it shall appeare that it shall not bee the sound of the letter, but the verie inward thanks of my heart, wherewith I shal dayly publish his worthy praises.

Hope. So indeed it ought to be for the tongue it self both in prayer and praise yeeldeth but an vnprofitable sound, vnlesse the true consent of the heart concurre. But sith we haue gone thus farre, let me tell thee, that there is yet one thing necessarie for these after all these profitable discourses, thou must participate the sacrament of the Lords supper as speedily and as ofte as thou mayest, for the further confirmation of the assurance of Gods ready presence with thee in the merites of Christ thy saviour, wherby also his death is signified, and thy reconciliation with God the father, thine adoption and vniou with Christ truly confirmed, which for as much as our discourse haue been long and tedious,

And I will omit further to speake
 and referre thee to the good in-
 struction of thy pastoz in this case,
 who ought to be both able & wil-
 ling to learne thee all the circum-
 stances necessarie to bee knowne
 and practised touching the woorthy
 participation of this diuine Sa-
 crament. And so I will leaue thee
 to take comfozte of the thinges
 wh:ch thou hast learned, yet will
 I not so leaue thee, but that I will
 rest thy comfozter in all thy godly
 moeuozs.

Peaslee. Sir, I thanke you, I
 reckon it my great happines that
 I mette with you in so acceptable
 time, I will make tryall how I
 can make vse of my experience,
 both for mine owne comfozt, and
 for the incouragement and conso-
 lation of others that are afflicted,
 as my selfe haue been, that they
 put their confidence in God, and
 not in the weake and vaine
 helpe of his creatures.

The Pensiue man experienced by
the long counsell of Hope, exhor-
teth euerie man to trust in his al-
sufficient God, in regard of his rea-
dinesse to helpe: With a dissuasi-
on from trust in humane helpes,
considering they are so fickle
vaine, & vnable to helpe
in the time of
need.

AFTER my longe passage
through so many discourages
tending to comfort in sun-
drie afflictions, I haue founde
that our louing God is presente
with vs when wee thinke him to
bee furthest from vs, he then
doth loue vs derely whē we think
hee hateth and abhorreth vs, hee
doth not forget vs, when we think
hee remembreth vs not. What
then shoulde withdraue vs from
putting our whole trust and confi-
dence in the mercy, loue, power, &
prouidence of the most high, being
onely allsufficient, able and ready to
doo whatsoeuer may tend most to
our comfort? In regard whereof,
saith Iob, hauing the like experi-
ence,

out, although he give us over to
 death, yet will I for ever trust in
 him. And surely, great infidelitie
 (I see) it is to stagger in any thing
 that we desire of god, we should
 rather see our whole trust confi-
 dence in him arise, for it is strong
 to bring all things, both the most
 hard and doubtfull to happy effect.
 But flesh and blood often steppeth
 forth with vaine meanes, seeming
 to encounter the goodness of god,
 making wayre (as Mr. Sore) with
 our faith, & brackeing a dangerous
 doubt of this: I weete patience of
 God, of his care, and stabilitie in
 hope & leaning vpon, & yielding
 confidence into things which are
 true, weak, frimious, and as a
 broken reed, thinking thereby to be
 defended from dangers, and to be
 relieved in afflictions. Although
 which vaine trust men often fall
 into more miserable distresse then
 before, and meet daily new occa-
 sions of greater griefes. It beho-
 ueth therefore to be duly vigi-
 lant & heedful that we tempt not
 God with putting any vaine trust
 in hope in man, as principall mo-

It is dishon-
our to
God, to
trust in mā.

Act of our good, although they may
be meanes stirred up by the in-
uig God to worke good vnto his
children. Trust not (saith David)
ho nor in princes, nor in the foames
of mon, because there is no helpe
health in them. And the Prophet
Ieremie saith, Cursed is he that
putteth his trust in man. For surely
we can do the almighty no greater
dishonour, then to put confi-
dence in the helpe of his creatures.
he is only God, and he is a loving
father. He then needeth no part-
ner to helpe any of his, and there-
fore of his loue he saith: Call vpon
me, making no mention of calling
on man, saint or angel. And hence
it is said, that he is a jealous God.
he will not haue his glory, his po-
wer & providence, blemished with
any other or strange helpe. what
helpe needed he to save Daniell fro
the lions? The three children in the
fire: what helpe craved he to bring
the most huge multitude of Israel
out of Egypt: and sith he of him-
selfe was able to performe these
mightie things, who will doe him
the iniurie, as to thinke he cannot
per-

performe any thing belonging to
 the rescue of man, without the aid
 of man: Let vs therefore trust in
 this mightie Iehouah, & giue faith=
 full credite vnto his promises, so
 that we be sure. & he will fight for
 vs, help vs, and defende vs against
 all the calamities of this life, as the
 Prophet Esay saith: If we beelue
 his word, we haue obtained victo=
 rie already. Because as S. Iohn
 saith, Our faith is the victory that
 ouercometh the world. Stephen
 being armed wth this faith in God
 without trusting in man, did ouer=
 come the furies of his enemies, in
 such sort as they could not resist &
 wisdom and spirit, wherewith he
 spake: Dauid craved not the aid of
 man, no not of Sani the king, when
 he went to encounter the mightie
 Goliath, but he took God to be his
 strength, he sought no counsell of
 flesh and blood but took courage
 by the former experience he had of
 Gods presence, and of his aide in
 killing the Bear, and the Lion, &
 in that trust strongly reposed in
 God, he went forth & cut off huge
 Goliaths head. Are not these exam=
 ples

Flesh and
blood of
ten eni-
mies to the
goodnes
of God.

pleas sufficient to worke in be a trust
also in God alone, when we are
beset with dangers, when we are
pinched with want, when we are
oppressed with enemies, when we
are throned down with sickness,
and when afflictions seeme to meet
together in vs. Whic is the only
and ready meane to be relieved to
be defended, to be healed, and in all
calamities comforted, not relying
or reposing any hope of helth in hu-
mane aide, for that it is that dark-
neth the absolute help of the high-
est: & causeth vs to continue help-
lesse; when we might be holpen,
poore, when we might be relieved,
sicke when we might be healed, ac-
cording to the promise, & accept of
ministers appointed of God for our
help, and such that he that vouch-
safeth to be present with vs, to
come vnto vs, to dwell with vs in
great, mighty & strong remedying
all worldly & humane strength, as
far as the light exceedeth darkness,
& the truth falshood, let vs not de-
pend vpon worldly comfort, strength,
or promises, all which are as the
wind for lightnes and vanitie and
like

the waves of the sea so fickle
 inconstancie: The lesse therefore
 our we esteeme of them, and the
 more we depende vpon them, so
 much the more is the loue, mercie,
 power, and strength of God in vs,
 and our sight the clearer and per-
 ceit, to see the great & admirable
 workes which he doth for his chil-
 dren by his absolute power & pro-
 uidence And euen then when wee
 be farthest fro humane trust, then
 both the Lord discover vnto our
 weaknesse the greatnesse of his
 most mightie power and strength,
 able to worke our health, our
 comfort and saluation: and when
 we thinke our selues most strong
 most safe and secure, by reason of
 the abundance of earthly meanes,
 then then are we most weakest, in
 greatest danger, and our hope most
 of all frustrate: For the things of
 the world, which we hold and ac-
 count most deere, most sweet, most
 likely to help, and to stand in tyne
 of necessitie, euen these things melt
 away, they faile, and leaue vs in
 miserie, and this is the iudgement
 of God, who cannot bee pleased
 in,

when we
 are farthest
 from hu-
 maine aide
 God is nees-
 rest, and
 when we
 trust most
 in man,
 God is far-
 thest off.

that

that we shoulde forsake him and
 flie to these vain helpes, and so like
 miserable wretches we stand help-
 les both at the hands of God and
 man. It is a dangerous thing to
 make a God of the world, as they
 do who seeke their reliefe, and helpe
 of worldly meanes: which in some
 deceiue many by the faire & sweet
 shew they make to carnall eyes.
 Under which glorious shew lurk-
 eth a dangerous euil, for thereby is
 our fraile flesh fondly seduced to
 hang that hope on the helpleas cre-
 ature, which ought to be settled on-
 ly on the helpful creator. But this
 is wrought by the subtiltie of the
 father of all subtilties and lies, who
 bringeth men into such a snare in
 afflictions. & they so long plunge
 themselves therein, that at length
 they become desperate of helpe, for
 this deceiuer sheweth a thousand
 glorious meanes whereby to re-
 lueue and comfort vs, which when
 they are put in execution, they are
 like vnto the apples of Asphaltidis
 that grow nere the dead sea, where
 Sodome & Gomorha stode, which
 haue a most faire huc, colour most
 delectable,

The Deuill
 sheweth
 many glo-
 rious means
 to seduce
 men to
 trust in
 man.

delectable: and within nothing but
filthy lothsome ashes: so haue those
golden shewes fruitless effects, and
yet when we apprehend them, we
set no small hope by them, reposing
great hope in them, and euen when
we are beguiled with them, we
think that then we are safe enough
and haue manie goodly meanes in
hope to helpe vs in whatsoeuer
need, neuer looking by vnto God,
from whence helpe only commeth.
Let vs now learne to cast away al
hope and confidence in the thinges
of this world, and let vs lay aside
al the armour & weapons in which
we haue hoped, for it appeareth
plainly, that it steads vs nothing
at all for our defence, but are lets
wherby we are kept from repai-
ring to God when danger appea-
reth. Let vs put on the armour
of David, whose weapon was on-
ly his sure trust and confidence in
God, who therby continually
preserued him,

A Prayer to God; that we may put
our confidence in him and
not in man.

O gracious God & loving
Father, the fountaine of all
helpe, ſuccour, comfort, and
cōſolation, I haue taſted the ſweet-
nes of thy tender help, whenſoever
I haue called on thee. And ſo much (my gracious God) as the
natural inclination of fleſh & blood
is moſt prone to craue the helpe of
humane creatures, whereby oftentimes
thy deere children are dangerouſlie
miſcarried into a vaine
hope and fleſhlie imagination, that
viſible meanes are more certain,
becauſe they be before their corpor-
al eyes then thoſe inſallible helpe,
comforts, and promiſes of thee,
which are ſeen only with the eyes
of faith. Grant I humbly beſeech
thee: I may bee careful to avoid
this euil: whereon ſathan ſeeketh a
glorious ſhew to decraſe: people,
and by ſ craftie working of his my-
niſters, he ſwichea with many frō
their ſincere faith and loyall dutie
which they owe vnto thy diuine
maieſtie

able. in regard that thou art
 the onely reioyce, comfort, and cons-
 olation, the prop. the stay, & sweete
 rest of such as betake them to thy
 lord protection. thou art the Hill
 from whence descendeth, and most
 plentifully distilleth all blessings
 vpon thy children, the rocke on
 whom whosoever faithfullie fixeth
 his footing, shal neuer faile, nor be
 shaken, most wretched then are
 they that shall so rashly runne to
 the weake strength of man, to the
 broken reede of Egypt, thence to
 hope of fauour, to hope of releefe, to
 hope of comfort, and there to ex-
 pect happy issue in any enterprize.
 It is (deere Father) most paine
 full, dreariful, alluringe laide be-
 fore the eyes of the weake, to draw
 them from thee, the author of all
 mercy, truth, comfort, and consola-
 tion. wherefore my God, sith thou
 art the father of all faithfull, and
 deniest them nothing, necessary for
 their outwarde or inwarde man,
 grant that I bee not so inturbing
 unto thine honour as to leane thee
 and be so creatures impotent and
 unable to helpe theiueselves or o-
 thers

thers, but that I may onely debite
tate all my hope vnto thy prom-
dence, power and mercy onely and
commend al my troubles, miſeries,
calamities, aduerſities, and croſſes
whatſoener, vnto thee only, to be
releued and comforted. Let me not
ſo much as thinke that the hands
of man can hold me vp in the leaſt
daunger. And yet (my God) ſith
thou workeſt ſometime by means,
though ſometime without means,
let mee not reſuſe the aide of man,
whome it may pleaſe thee to raiſe
and appoint for my good. And ſith
they are not to be conceiued with
the carnall eye who they are, let it
pleaſe thee to lighten mine vnder-
ſtanding and graunt that I may
receiue all and euery helpe, releaſe,
& comfort from man, as from thy
ſelf, not attributing any certaine
aide to bee in fleſh and bloud. And
ſhape in me o Lord, ſuch a ſincere
courſe in all my proceedings, that
in whatſoener trouble I fall, my
ſure refuge may bee to fall downe
before thee, humbly ſubmitting my
caſe vnto thee: And Lord frame
thou mine hearte to diſpoſe of my
petitions.

petitions in all my necessities, that
I may according to my griefe,
through faith assure my selfe that
I shal receive comfort in thy good
time, and that I may giue the
whole praise vnto thee, that I
haue beene releued. Heare this
and graunt what I desire, for thy
Honnes sake Christ Iesus.

O Lord increase my faith.

Comfortable counsell of the Pen-
sine man to all that are
distressed.

Highly am I now to praise
the Almighty, for his mer-
cy so infinite, wherein hee
hath receiued mee into his fauour.
which I well perceiue, though not
by the outward reliefe, which I
haue as yet, but by the presence of
his diuine spirit which inwardly
comforteth mee.

And as I haue found this spe-
ciall grace of his handes by the
sweet counsell of Hope, whome no
doubt, he in his prouidence raised
to ease my griefes, conceived by
my

my miseries: so much I cannot
 but impart the profits of his
 great consolation to all such as are
 distressed, to the ends that they
 stand not in any despair of their
 wished comfort in time com-
 mient, but rather with me they
 may learne to say with David,
Psal. 119. 141. It is good for me
 that the Lord afflicted me, for that
 I haue bene thereby sturied by
 from many vanities to seeke my
 true consolation in him, all troubles
 I see turne to my reformation:
 and where before I was apt to
 controule every act of the Lord,
 wherein he touched me with af-
 flictiue things, I am now lea-
 rned of David *1 Sam. 16. 10.* to say un-
 to my selfe, this will fall on
 me, for that God hath so de-
 creed it, how dare I then say, why doth
 he so, I haue lea-
 rned that all things
 worke together for the best vnto
 them that loue God. *Rom. 8. 28.*
 which thing was plainly seene
 in Ioseph, whose ungodly brethren
 did sell him into Egypt, thinking
 for his confusion, who after-
 wardes was imprisoned two
 yeeres.

years in a strange country, where
he had no friends, yet even these
crosses of his turned to his ad-
vancement. Gen. 37, to chapter 41.
an although I suffer of all crosses
and yet to the felicity of this life,
yet in the end of them. Goats for
church, if we be faithfull and pa-
tient, we shall enter into the king-
dome of heaven. Mar. 10. 21. blef-
sed is the man that endureth tempta-
tion, for when he is tried, he shall
receive the crowne of life which the
Lord promisseth to them that love
him. I am. 1. 12. Affliction then our-
neth to the advantage of Gods
children, 1. Cor. 4. 8. 9. And there-
fore doth our loving father correct
all his childe, yet so that he may re-
ward them, he chasteth them as son,
but so as he may raise them to great
dignitie, he chasteth them in this
life, but so as he may make them
live eternally, therefore sayth Esay,
be our strength be in hope, and fir-
mitye, whatsoever happeneth, and
lets us quiet our selves, even as our
high master Christ did, who when
he was led to the slaughter, he
was as a lamb before the shearers:
yet

yet was hee Lord of all, and dis-
 dained not to traine vs the way to
 life by his crosse and undeserued
 death. He sendeth vs correction in
 this world in loue, that we shoulde
 thereby take occasion to examine
 our selues, and finding out what we
 deserue death, to iudge our selues
 woorthye to die euertlastingly, so that
 we escape the condemnation of the
 world, 2. Cor, 11. 32. Let vs there-
 fore looke vnto Iesus the author
 and finisher of our faith, who for
 the ioy that was set before him, en-
 dured the crosse, and despised not
 the shame, and is set at the right
 hand of God, Heb. 2. Let vs con-
 sider this, & by his example endure
 all crosse, pouerty, sicknesse, hun-
 ger, thirst, nakednesse, imprison-
 ment, slaunders, reproches, buffe-
 tings, and other calamities, that
 our heavenly Father will lay vpon
 vs. And when wee haue sus-
 tained all that is possible, let vs
 account that wee are thereby yet
 vnwoorthye of the ioyes and end-
 lesse glorie, which he hath purcha-
 sed for vs by his sufferings, Rom.
 8. 18, Of which glorious inheri-
 tance

tance, even our afflictions admitteth vnto vs, and confirmeth in vs the greater hope. Rom. 5. 4. Crosses keepe vs the right way, when such as haue the sword at will, walke astray. and therefore sayeth David, Before I was afflicted I went astray, but now I keepe thy sword, Psal. 119. 67. I remember before the Lord touched him, was like an vntamed Calfe, Such then is the vse of Gods corrections, that they keepe men in awe that are in the way of life, and reclame them that wander out of the same. And to conclude let no man thinke to attaine heauen by his tranquillitie in this life, by hauing what his heart can desire here, let no man thinke that if he be here full of pleasures. but he shall haue a time wherein he shall fast from them perforce. And let none be deceiued, Through many tribulations wee must enter into Christes kingdome. Act. 14. 22. Where, and in what case then are they, that the fulnesse of worldly pleasures do make secure? What then availeth the wealth of this world?

world? What helpeth a fountain
 and secure life? Are they not the
 baits of hell? And hell the reward
 of worldly security? Whose con-
 tinent shall never have end. The
 time is then ill bestowed, which is
 spent in Aune and Delights of the
 flesh, for they are but as a shadow,
 they vanish quickly, and the paine
 is for ever. Contrariwise the af-
 flictions of the godly in this life,
 how grievous and ignominious
 so ever they seeme, they are like-
 wise short, but the ende is sweet
 and their toyes shall be perpetuall,
 and the God of peace shall shortly
 tread Satan under their feet. Rom.
 8. 18. What consolation have the
 elect of God? How sweet is their
 hope of future felicity? Who will
 be faine to beare the burthen of
 affliction for a moment, to winne
 a crown of blisse for ever? And
 who will not cast off all pleasures
 and like impediments, which
 hinder the passage to that bless-
 ed estate, with the use of them is
 short, and rewarded with perpe-
 tualle paine? What man quaketh
 not to thinke of the paines pro-
 vided

asked for the wicked in hell. And
 who triumpheth not to thinke of
 the reward the godly shall receive
 in the last day. the rich man sung
 in his secure life here, and. Laza-
 rus sighed, but their ends did dis-
 siffer their estates, whether was
 the most happy. And when it
 was too late, the rich man would
 haue giuen all his worldly prefer-
 ments and wealth, and haue cast
 away all his pleasures, and de-
 lightes, to haue bene excused a
 moment of time of his great and
 grievous torments which hee in-
 dured, had hee known what
 should haue succeeded and haue
 happened vnto him after this life
 was ended. And on the contrary,
 poor Lazarus should haue endu-
 red tenne thousande calamities
 more in this life than hee did, and
 yet hee did with most meeke per-
 severance to it, of the glozy soher-
 as hee was possessed after hee was
 hence departed. Luke, 16. 22.
 Therefore my brethren afflicted
 hision not, but stand like me, in con-
 tinuall with the crosses of this life like
 soldiers, which expect reward
 by

by victorie, and diſputeth not with
 fleſh and bloud, what ye ſhould do
 when ye are toſſed with the cru-
 elties of this life, looking into ei-
 ther uiens fortunes, diſdaining
 your owne pouertie in regarde of
 their wealth, and wiſh not in your
 hearts to change with ſuch as are
 full of all thinges, for your hea-
 uenly father hath ſeene it exped-
 ient for you, to giue you that por-
 tion be it neuer ſo ſmall, as a rich
 bleſſing, the earneſt of an inheri-
 tance immortal, though it be true,
 that the Prophets of God haue
 marvelled to ſee the wicked flou-
 riſh, and the godly to be as men
 forſaken of the world, *Jerem. 12.1*
 .Euen this hath bin a great temp-
 tation to the moſt godly, to ſee
 the wicked, the enemies of God in
 proſperity, and his deare children
 in the deepe miſeries of this life,
 which made godly Dauid to fret,
 and to ſay he had clenſed his hart,
 in vaine, for that he was puniſhed
 dayly, and chaſtened euerie mor-
 ning, and on the contrary, the wic-
 ked to flouriſh, to be luſtie and
 ſtrong, and to come into no miſ-
 fortune

fortune as other vertuous men do,
Psal. 37. Let him that would here-
to be satisfied and comforted more
at large, reade the seauen and thir-
ty Psalm, and Iob. 21. 7. 8. 9. to
14. The Prophet Habakuk in
this complained vnto the Lord,
saying, Why doest thou shew me
iniquitie, and cause me to beholde
sorrow, Habak. 13. Notwithstan-
ding I cry vnto thee. But in this
temptation bee not carried into
conceit that the Lord doth suffer
these thinges to happen at aduen-
ture, for he enricheth some for their
greater punishment, and afflicteth
other, and maketh poore for their
good & greater aduantage. There-
fore doeth it behoue the afflicted to
turne their eyes from such as pro-
sper, and not to admire their felici-
tie, but to betake them to the Al-
mighty, in humble and hearty
prayer. Then shal they see and tru-
ly vnderstand the end of these that
do flourish in this life, howe God
scattereth them in slippery places and
vpon a sodaine, when they are in
most solitie, casteth them downe in-
to utter desolation. So do they
sodainly

sodainly fall, perish, and come to a
 most fearefull ende, wherefore I
 say, lift vp your hands that hang
 downe, and your weake knees,
 stande vp and bee strong, cleaue
 your heartes vnto the heauens,
 touch the hem of Christs garment
 by faithful prayer, and he will lift
 you out of the deepe mire of your
 aduersitie, as he did Dauid in his
 distresse, who out of the deepe cal-
 led on the name of the Lord, was
 deliuered out of all his troubles.
 What was Dauid now the worst
 for all his miseries? What were
 the Apostles the worse for their
 hunger, thirst, nakednes, and per-
 secutions? What was Lazarus
 the worse for his botches, poverty
 and sickness? Ioseph for his slan-
 ders and imprisonment? Abel for
 the crueltie of his brother? Did
 they not by these their crosses ap-
 peare to be the more noble, triu-
 ment, and more like vnto Christ,
 whose crosse wee must take vp and
 follow him, if wee will with these
 men partake the Crowne of eter-
 nall glorie with him? Shall we
 not then cause to reioyce and be me-

in Christ, though we suffer
with him. Let not the losse or lacke
of goods, slaunders imprisonment
sickness, banishment, or death it
self, remove vs from a resolute
lying on Gods almighty prou-
idence in all our miseries. If our
garden be taken from vs, let vs
be with Job. Naked came we out
of our mothers wombe, and naked
we shall go hence, the Lord giueth
and taketh away, blessed bee his
name for ever. If we be slaunde-
red, let vs comforte vs with this
blessed are yee when men speak
evil of you for my sake. If we be
banished, let vs remember, we haue
here no continuing citie, but seeke
one to come. If we be sicke, let vs
be mindful what the Apostle saith
Though the outward man perish,
yet is our inner man renewed day-
ly. Whosoener doeth thus pati-
ently submit himselfe to beare the
crosse, assuredly believing that the
Lord will giue him joy at the last,
though no comfort appeare long
time, hee shall be and without all
doubt, is the verie beloued childe
of God. Oh blessed are they that
mourne

inburne, for they shall receive com-
fort. And therefore sayeth Iesus
Christ. Take my yoke on you, and
learne of mee that am meeke and
lowly in heart, and you shall finde
rest for your soules. Whereby we
may learne, that although we suf-
fer and indure all kinde of troubles
& torments of the bodie, as Christ
himself and all his Apostles, pro-
phets, and martyrs haue done be-
fore vs, yet haue wee assurance to
haue rest in our soules, we shall
haue peace of conscience, and joy
in the holy Ghost; which all the
tyrants in the world shall neuer be
able to take from vs. Iohn. 16. 22.
This hath been the comfort of the
children of God in all their trou-
bles, when they haue had the peace
of God in their hearts. Now let
vs alwayes reioyce in the Lord,
who is alwayes at hand to deliuer
his elect from all sorowes, trou-
bles, wrongs, miseries and cala-
mities whatsoever. And let vs
stay his lesure, and waite with
patience til time of our deliuerance
come.

A confession of our sinnes to God.

Most gracious God
and euerliuing Fa-
ther, who art cleere
and cleane from spot
and sinne: I most
miserable and wicked wretch doe
acknowledge and confesse that ma-
ny and great are my sinnes, mine
offences infinite, and my righte-
nesses like a most filthie and pol-
luted cloath. If I should conceale
mine iniquities they would breake
out against my will, and that to
my greater shame, but alas, I
cannot hide mine vnrighteousnes
from thee: the corruptions of my
woredinges heere in this life are
manifest & filthy before men, much
more knowne and odious before
thee: who touchest, whatsoeuer is
hid, and searchest out the secretest
of all hearts, thou beholdest the in-
ner thoughtes, and vncourest
the hidden parts within, and ther-
fore against my selfe I will
confesse

confeſſe my ſinnes, I will ſaie open
 mine iniquities, I ſhall accuſe my
 ſelfe befoze thee: I iudge and con-
 demne my ſelfe worthy of death e-
 ternal: I deſerue not to be accepted
 to come, or to preſent my ſelfe be-
 foze thy tribunall. For, but to be
 reſected, to be caſt of as a ſcoundrel
 ſorely, and neuer to be receiued
 into fauor againe, and to remaine
 a reprobate and a caſtawaye. For
 if I ſhould not be reconciled into
 thy fauour againe in Chriſt thy
 Sonne, I ſhould wiſh the hills
 to couer me, and the mountains to
 fall vpon me, to hide me from thy
 maiesty: and therefore good Father
 I lay downe mine offences befoze
 thee by an open confeſſion, that my
 ſinnes are ſo great, ſo many and
 grievous, that when I reckon
 them they are in number likeſe
 the haire of my head, likeſe
 the ſand of the ſea, which are im-
 poſſible to be numbred. For I
 accuſe my ſelfe, and holde my ſelfe guilty of
 manifold high treason againſt thee,
 and by the testimony of mine owne
 conſcience, I iudge my ſelfe wor-
 thy of thy diſſent, yea Lord, I
 acknowledge

cannot but utterly condemne my
selfe to bee no more woorthie to bee
called thy sonne, no more woorthie
to be partaker of any of thy ble-
ssings, but by the due deserte of
my euill and corrupt behauiour,
I am cast into bitter darkenesse,
where shall bee weeping and gna-
wing of teeth: and yet Lord, who
knoweth, or by examination can
fnde out his iniquities at the full:
who can recite all the transgressi-
ons that he hath done: onely thus
much I must needs confesse that
I haue sinned against thee, and
done euill in thy sight, that thou
only mayst be approued iust, and
be acknowledged a most righteous
God, when thou hast utterly con-
demned me for my sinnes: all men
O Lord, all men are barutic, there
is none that doeth good, nor nor
wee are all of vs bozne in in-
iquitie, and in sinne haue our mo-
rtes conceaued vs: and we mise-
rable and filthy as we are, do day-
ly transgresse thy will, & do multi-
ply our transgressions continual-
ly: therefore I most filthy wretch
cannot but againe and againe ac-
cuse

case, iudge and condemne me
 so haue deserued the iust punish-
 sure with paines eternal, and yet
 such is thy fauour that thou wil-
 dest not that we should die in our
 sinnes, but vnfainedly to repent &
 come vnto thee. Oh good father
 what are we men, that we should
 be cleane, and he that is boyne of
 a woman that he should be iustified
 haue al corrupted our wayes, and
 we haue all neede of thee: and there-
 fore I come vnto thee, accept me
 again into thy fauour, that I may
 say, when my soule began to
 slide, thy mercies oh
 Lorde did holde
 me by.

Lord increase my faith.

A

A prayer before the reading
hearing, or studying
of Gods word,

O Almighty and most mer-
ciful Father, which hast in
thy blessed word reuealed
by most holy wofl whatsoeuer was
expedient for vs to know concer-
ning our saluation, giue me grace
(good Lord) that I may haue a
hartie desire and a willing minde,
diligently & with my whole hart
and mind, to read, heare and study
the holy scriptures with humble
obedience submitting my iudgements
to thy holy and infinite wisdom
therein contained, and that I may
fruitfully trauell therein, graunt
me Oh heauenly Father thy holy
spirit to lighten my vnderstanding
and to teach my hart that I maye
thoroughly vnderstand the mysteri-
es therein contained, to the com-
fort of my soule, so that my whole
life and conuersation may bee
hereafter directed to the honour
and glorie of thy name, and the
grace

peace of my conscience, through
Christ our Lord and onely Saviour,
our, Amen.

O Lord encrease my faith.

A prayer to be saide at the
comming into the
Temple.

Psal. 53. v. 7

O Lord our God, and heare
the voice of the multitude
that say, we come
into thy house, and in thy feare
shall we worshippinge towards thine
Holy Temple.

Ps. 38. v. 2.

Direct our steps in thy word,
bring vs into the pathes of thy
commandements, for thou art the
God of our saluation.

Ps. 119. v.
133.

Ps. 119. v. 35

Ps. 26. v. 8.

Ps. 95. v. 7.

O Lord wee haue loued the
habitation of thy house, & greatly
do wee delight in the companye of
such as feare thee.

O come let vs worshippinge and
fall downe and kneele before the
Lord our maker, for he is our God
and

and wee are the people of his
pasture, and sheepe of his handes.

Exalt the Lorde our God, and
fall downe before his footstoolle,
for he is help. Ps. 99. v. 5.

In an acceptable time doe wee
make our prayers, cuz in the mul-
titude of thy mercie. Ps. 96. v. 13.

O God heare vs in the truth of
thy saluation, Amen.

Take heed to thy foote when
thou enterest into the house of
God, and be more nere to
heare then to offer the sa-
crifice of fooles, for they
know not that they

are unclean.

A prayer for Christian
Families.

Morning prayer.

O Almighty God, high and
powerful, faithfull and lo-
uing, we thy pooz creatures
full of weakenes and sinne, become
humble petitioners vnto thy ma-
testy, in the name of Iesus Christ
thy deare Sonne, and our Saue-
our & redeemer, that in him and for
his sake, it may please thee to re-
forme our corrupt thoughtes, and
impure affections, wherein wee rest
so polluted, as neither our heartes
can conceiue, nor our tongues vt-
ter any thing as of our selues,
which may not bee rewarded ra-
ther in thy displeasure with pu-
nishment, then in thy loue with
releefe. And therefore deare fa-
ther in Iesus Christ we come vnto
thee, humbly beseeching thee to
frame our hearts aright, and our
tongues to speake to thy glorie.
That as thou deservest aboue all
to be praised, for our continual
com-

comfort inward and outward for
 soule and bodie. So wee may be
 taught both how to speak to thy he-
 nour, and how to practise to our
 owne saluation, in the merites of
 thy Sonne, in whom we are sa-
 ued, though damned in Adam: in
 him wee haue free accesse vnto
 thee in faith, though barred and
 cast from thee in Adam, in him we
 haue recovered thy loue, which we
 lost in Adam, in him wee were
 forechosen to saluation, and there-
 fore in him, and for his sake for-
 giue our sinnes, and as by olde A-
 dam sinne grew in vs, and tooke
 deeper roote to our confusion, so in
 him let vs take holde againe to our
 restitution, and as all things were
 cursed in the first, so let all thinges
 be blessed and sanctified vnto vs
 in the second. And as in and by
 the one we were deprived of all
 consolation, both of body and
 soule, so in the other let vs enjoy
 againe all thinges necessarie. For
 alas most gracious Father, with-
 out him we are poore within, and
 without him not able to performe
 the least duty belonging vnto thee.

vnto our neighbours, or our ſelues,
 for to theſe belongeth all honour,
 praiſe, and glorie, as vnto our crea-
 tor, Sauour, and ſanctifier, this
 in perſon, working our threefold
 comfort. To our neighbours be-
 longeth our vnfained loue, as
 vnto our ſelues. And to our
 ſelues belongeth continual watch-
 fulneſſe, leaſt that we be overcome
 with ouermuch ſecuritie, & ſo for-
 get al duty required at our handes.
 And for that deere father we haue
 herein ſinned more grievouſlie
 than we can find out in our ſelues,
 pardon vs wholly in him that
 hath performed all things wholly
 for vs. And as thou ſeeſt our im-
 perfections great, & all our power
 meere weakneſſe, ſanctifie hence-
 forth our harts, ſoules, and bo-
 dies, that our thoughtes, cogita-
 tions and affections, may be all re-
 newed, that the olde man with his
 frutes maye die in vs, and that the
 new man may appear to be ſhaped
 in vs, by our renewed liues, which
 may be teſtified by our godlineſſe,
 faith, loue, mercie, patience, mode-
 ſtie, long ſuffering, watchfulneſſe,
 know-

knowledge, and sincere affections
that howsoever heretofore we
haue bin sene either this night, or
at any time heretofore given to
vanities, idleness, sinne, securitie,
or any other apparant & remoue-
able sinne, we may henceforth looke
vnto our actions, and be approued
not only before thee, who iudgeth
our inward parts, but before men
who see only the outward workes.
And for as much, good father, as we
while we stay here, must be expo-
sed, when the night is passed to the
travels of the day: and, sith the
day bringeth with it many daun-
gers, be vnto vs this day our kee-
per, that we fall not into any dan-
ger, our director, that we may
walke aright, and our helper, that
we want nothing. And blesse the
inuiours of our mindes, the acti-
ons of our bodies, and sanctifie our
callings, that as we rightly and
as children resembling this our
heavenly father in sincerity, may
walke in our vocations, not pus-
sed by either with pride, for that
we can do no more, or better then
other men, or with despair, for that

others goe before vs in ableness,
 gaine or skill. But let vs fall down
 before thee, not only this morning
 but at all times of þ day in hartie
 prayer, that thou wilt bee vnto vs
 all in all in Christ, who hath pur-
 chased thee againe to vs, and redem-
 med vs againe vnto thy maiestie.
 And therefore Lord as wee passe
 forth this morning into the wil-
 dernesse of this world, among the
 daungers lurking therein, be vnto
 vs our guide, and our strong
 refuge, leaſt Satan that wily e-
 nemie, intrap vs to consent to sin,
 or that any other euill annoy vs
 being weake, and soone become
 fogled in the field of our warfare.
 Blesse vs all oh Lord, with thy
 grace, and all the rest of thy chil-
 dren, whome wee beseech thee to
 make together with vs partakers
 of thy fauours to the comfort of
 vs all, both here and for euer.
 Amen.

O Lord increase my faith.

A

A prayer for the evening.

O high, mightie, and mercifull father, guide to all that feare thee, helper to all that seeke thee, and comfort of all that serue thee, wee haue no excuse whereby to free vs from condemnation, if thou rewarde vs according to the sinnes wee haue committed against thee this day. For since the day appeared wherein wee beganne to enter into the exercises of the body, wee haue committed actual enils, the fruits of our corrupt thoughtes. And yet wee cannot deny, but wee haue receiued many bountifull giftes from thee, and tasted infinitely of thy blessinges euery moment, not only of this present day past, but in euery day of our corrupt liues, wee haue bene made by thee, we haue bene sanctified by thee, we haue bin fed by thee, we haue bin clothed by thee, & wee are euen now preserved by thee, and it is thou that giuest vs eue now power to speake from thee, we haue at that in good
and

& of our selues al that is euill, fro
 our selues proceedeth. nather good
 thought, nor good word, nor good
 woork, and therefore can we
 now behaue our selues as we
 ought towards thee: we cannot
 honour thee, we cannot serue thee,
 we cannot pray vnto thee as obe-
 dient Childzen, by reason of our
 corrupt imaginations, which tende
 to euill eremoze. And yet oh mer-
 cifull Father, we haue outstret
 vnto thee, which yet is of thy bow
 thou also our harts, that we may
 not only appeare outwardly to be
 humble, but inwardly: and let the
 sighs and continuall grones of our
 hearts, testifie our obedience, our
 repentance, and humiliation be-
 fore thee, to bee in spirit and truth,
 as our outward actions appeare
 in sight. And although when we haue
 done all that we can, we can-
 not attain vnto that perfection,
 which we owe in dutie to thee,
 accept the merits of Iesus Christ
 our most loving redeemer, who for
 thee was most willinge and obedi-
 ent, euen vnto the death of the
 crosse for thee: for his sake, let his mer-

rite make vs one again with thee.
And looke not vpon vs but in him,
in whome as thou art well pleased,
so be pleased with vs in him.
And howsoeuer wee may be re-
sted, not onely for this dayes
sinnes, but for the sinnes yester-
day, yea, the sinnes of all the tyme
of our liues, which being heaped
vpon vs in iudgement, would
presse vs downe to hell: yet such he
hath cleansed vs from all forgie-
ue vs all, and sanctifie vs againe by
thy holy spirit, which worketh in
thine elect by his mercies. And as
thy loue hath appered towards vs
in thy many outwarde blessings,
both this day, and all our life, in
feeding vs, comforting vs, and de-
fending vs from the snares and
daungers which lie enerie where
in our wa'king: So let thy loue
more and more appeare in feeding
vs inwardly by grace, that we
may abounde in knowledge, in
faith, in zeale, and all godlinesse.
And graunt, that as we haue pa-
sed this day, and are brought by
the course of tymes to the darke-
nesse of the night: So when the
end

end of our life ſhall approach by the
courſe of our yeares to the darke-
neſſe of the grane, we may be but
therby transferred fro this mor-
tall to ſhimmortall life, from this
darkeneſſe, to everlaſting light,
and from theſe vaine delightes, to
the heauenly iopes purchaſed for
vs by Chriſt. And while we lye
heere as Pilgrimes in a ſtrange
Country, farre from that ewerla-
ſting Cittie, yeelde vs in thy mer-
cies in Chriſt, all inwarde and
outwarde bleſſinges, that to vs
there be nothing wanting, nei-
ther for our corporall or ſpirituall
comfort, Bleſſe the workes of
our handes, the thoughtes of our
heartes, Bleſſe our going forth,
and comming in, in our houſes
and in the fieldes, bleſſe our cal-
linges, and ſanctifie all our affecti-
ons. And graunt that wee may
ſtill meditate on righteousnes, and
practiſe it. Give vs victorie over
all ſinne and wickednes, teach vs
to heare and follow thy coman-
dements. Illuminate vs with
heauenly light, and guide vs in
thy truth, And as wee are nowe
come

cometo the end of this day, as
wee shall come to the end of this
life: So conforme our obedience
vnto the will, that this night may
be prosperous, and without
danger vnto vs. And that wee
may therein rest without perill of
bodie or soule, as in Christ wee
shall rest free after this life, from
all perils, dangers, troubles,
cares, want, feare, and all euill in
the life to come.

O Lord increase my faith.

Conclude

Conclude both morning and evening prayer thus

AND for as much as most merciful and loving father as we are of the companies of the church militant, and are members of thy Sonne together with an unknowne multitude dispersed over all the earth, who make up the number of thy children, and who are continually persecuted and afflicted, not only generally in regard we are of that church, but particularly in regarde wee are thine, thy church which is troubled with warre, sedition, persecution, and continuall slaunders, & euery particular member thereof is assaulted with infinite calamities, assist vs (deare father) in our prayers, that we may call to minde, and commend vnto thee the dangerous estates of that thy church, and euery member thereof that we all feeling one anothers wants, may humbly beseech thee for supply, & grieue at the griefes of all that thou mayest be appeased with all: and relieue, comforte defend,

defend and teach all that we rest
 not as thine enemies, who seeke to
 trouble the peace of thy Church,
 but as thy deare child, seeking by
 all means to preserve & increase it.
 And therefore good Father in Je-
 sus Christ blesse all thy people,
 send downe thine holy spirite into
 all our hearts, teach vs all to feare
 thee, to serue thee, and to loue thee,
 & to embrace one another in bro-
 therly kindnes in Jesus Christ: &
 giue aid, succour and assistance to
 all that are in distresse: and for
 that thou seest the dangers of the
 time, how like thy church is to fall
 into the hands of the wicked take
 parte with it oh Lord, and in the
 name of thy deare sonne defende
 it and suppress the vain imagina-
 tions of them that rise vp against
 vs, and in their greatest pride and
 pompe confound them, least they
 say our handes haue preuailed, &
 keepe vs al in true obedience to
 thy Gospell, and let vs all bring
 forth the fruites thereof, as a true
 testimony of our obedience. And
 forasmuch as we cannot performe
 as of our selues, any thing to an-
 swere

ſwere our duties as wee ought
without thou teach vs : Oh teach
vs Lord by thy miniſters, and in-
crease the number of thy ſincere &
painfull preachers, and let them be
inſtructed by thee, and we by them
from thee, that wee all may ſhape
our liues according to thy will.
Bleſſe oh Lord thy Magiſtrates,
where thy Goſpell is preached,
bleſſe our Queene thy ſervant E-
lizabeth, defend her and teach her,
and conſorme all her thoughtes to
thy glorie, and her workes to the
good of thy Church, direct ſuch as
thou haſt placed counſelloys vnto
her, giue them wiſedome from a-
bove, giue them knowledge, giue
them bright harts ~~that~~ ^{that} they may
doe all thinges to the good of thy
Church: and ſith nothing can proſ-
per without thou proſper it, proſ-
per all our callinges, and bleſſe our
handes, and our proceedinges a-
gainſt the man of ſinne: Sancti-
fie vs all and our thoughtes, that
thou mayeſt bee truly honoured,
and wee ſtill defended in trueth
through Chriſt.

Our Father which art &c.

A Prayer in Temptation.

O Mercifull Lord, the onely
 refuge of desolate & afflicted
 soules: O Lord thou hast
 made me, & redeemed mee, in whom
 all things are possible vnto me, &
 without whome I am able to doe
 nothing, thou seekest who I am, that
 here prostrate my prayers, & powze
 out my hart vnto thee: what I
 would haue, and what is fit for me
 thou knowest my soule is buried
 in flesh and bloud, and would bee
 faine dissolued, and come vnto thee.
 I am bzged against my will, and
 violently drauone to thinke that
 which from my hart I detest, and
 to haue in mind the poison & bane
 of my soule, O Lord thou knowest
 my mouthe & making: for thy hands
 haue framed me, and with flesh &
 skinne thou hast cloathed mee:
 and loe this flesh which thou hast
 giuen mee, draweth me to my ru-
 ine, and fighteth against the spirit,
 if thou helpest not I am overcome
 if thou forsakest me I must needs
 faint. Why doest thou set me con-
 tra-

rare vnto thee, & makest me grie-
 uous and a burthen vnto my self,
 Didst thou create me to cast mee a-
 way? Didst thou redeeme mee to
 damne for euer. It had beene good
 for me neuer to haue beene borne,
 if I were borne to perishe. O most
 merciful father, where are thy old
 and wonted mercies? where is thy
 gracious sweetnesse and loue? How
 long shall my enemy reioyce ouer
 me, and humble my life vpon earth
 and place me in darkenednesse like the
 dead of the world? what am I O
 Lord that thou lettest me to fight
 a lone against so mighty, subtil &
 cruell enemies, that neuer cease to
 bid mee a perpetuall battail? O
 Lord why dost thou shew thy
 might against a leafe that is tolled
 with euery winde, and persecuted
 a drie stubble, wilt thou therefore
 damne the worke of thy handes?
 Wilt thou throw mee from thy
 face, and take thy holy spirit from
 me? Plesse O Lord, whether shall
 I goe from thy face? Or whether
 shall I flie from thy spirit? whe-
 ther shall I flie from thee incensed
 but to thee appeased? Whether fro
 thee

thee as Iust, but vnto thee as mer-
ciful: Doe with mee Lord that
which is good in thine eyes, for
thou wilt do all thinges in righte-
ous iudgement. Onely remember
that I am flesh and bloud, fraile
of my selfe and impotent to resist,
shew thyself a Saviour vnto mee,
and eyther take away mine ene-
mies, or grant me grace, that with-
out wound or faulte, by thee and
with thee, I may overcome them
Sweete Iesus, Amen.

A short meditation of mans mis-
eries,

VVhat was I O Lord?
what am I? what shal
I be? I was nothing
I am now nothing, smoth, and
am in hazard to be worse than no-
thing, I was conceived in origi-
nall sinne, I am now full of actu-
all sinne, I may hereafter feele the
eternall smart of sinne I was
in my mother a loathsome sub-
stance, I am in the world a sacke
of corruption. I shall bee in my
grave a pray for vermine. When I
was

was nothing, I was without
 hope to be ſaued, or feare to be dan-
 ned: I am now in a doubtful hope
 of the one, and in the manifeſt dan-
 ger of the other, I ſhall bee either
 happie by the ſucceſſe of my hope,
 or moſt miſerable by the effect of
 my danger, I was ſo that I could
 not there be damned, I am now
 ſo, that I can ſcarce be ſaued, what
 I haue beene I knowe, to wit, a
 wretched ſinner, what I am I can
 not ſay, being vncertain of Gods
 grace, what I ſhalbe, I am igno-
 rant being doubtfull of my perſe-
 uerance, O Lord rect my former
 weakenelle, correct my preſent in-
 fulneſſe, direct my future frail-
 tie, direct it (O Lord) from
 paſſed euill, in preſent good
 to future rewardes

Sweete Ieſus,

Amen.

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